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# PROPHET MUHAMMAD

BY AHMAD SHAFI

AND

# HIS TEACHINGS

BY MOULANA YAKUB HASAN

*With*

**Selections from the Quran**

*and*

**Sayings of Muhammad**

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TO
THE HINDUS

# PREFACE

There are three sources of the biography of Muhammad, the Prophet of Islam—the Quran, the traditions and the biographies written by earlier writers.

The earlier writers have bifurcated the records of his life into the accounts of civil life and chronicle of military expeditions with the result that when the European Orientalists devoted their attention to translating and writing biographies of the Prophet, they emphasized the military aspect of his life to an extent that reduced the Prophet to the level of an adventurer with imperialistic ambitions. The civil life which forms the main *raison d'etre* of a Prophet was either wholly ignored or painted in a manner which indicated that it only formed a prelude to the Prophet's military successes.

It did not suit the European writers to sift, separate and reject the weak and unauthentic traditions from the genuine and the true, and they felt no hesitation in ascribing motives of a baser sort where a little research work conducted with an unbiassed and open mind should have proved that the purpose of the Prophet was always in tune with the divine mission to which he had dedicated himself during his ministry. Lack of sympathy and in many cases scarcely veiled antipathy is the chief characteristic of these biographies and there is no wonder that the average Hindu, whose only source of knowledge of the life of the Prophet is the biographies written by European authors, sees the Prophet as he has been presented to him by these not disinterested writers.

In this very brief sketch, an attempt has been made to present in an unvarnished and straightforward manner a bare outline of the chief incidents which marked the career of a busy and crowded life. This is how an average intelligent Mussalman in touch with the main currents of modern human thought sees his Prophet and would wish others to see him.

The incidence and conclusions recorded in this sketch have been taken from the book written by the late Maulana Shibli, a Muslim scholar of high attainments and great repute.

AHMAD SHAFI

## PUBLISHERS' NOTE TO FIRST EDITION

The Life of Muhammad, as compiled by Mr. Ahmad Shafi, would have been incomplete if the Teachings of the Prophet of Islam did not form part of the book. The Publishers desire to express their thanks to Moulana Yakub Hasan for the supplementary chapters on the Quran and Hadith and for the selections therefrom which make this volume a companion to the *Life and Teachings of Buddha* and of *Zoroaster* in the series of the short biographical sketches of the World's Great Teachers that the Publishers have brought out. Acknowledgments are also due to Mir Mirza Abul Fazl, from whose valuable book, *The Sayings of Muhammad the Prophet*, (the only one of its kind in the English language), all the Hadiths have been extracted with some verbal alterations here and there. Their present arrangement under subject heads in alphabetical order makes the reading more coherent and comprehensive than is the case with the original. References to the names of the narrators and compilers of the tradition have been omitted as they would have been out of place in a volume of this nature.

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# LIFE OF MUHAMMAD
# THE PROPHET OF ISLAM

## CHAPTER I

### Religions in Arabia before the advent of Islam

Before the advent of Islam in Arabia, the chief religions professed by the Arabs besides the two major religions of Christianity and Judaism ranged from rank polytheism and rampant idolatry to rigid atheism. Some believed in the omnipotence of nature but denied the existence of God, others believed in God but denied the day of resurrection and final reckoning, while those few, who professed the existence of God and did not deny the day of judgment, had no faith in the prophets. They averred that only an angel could be a prophet and that a prophet should be free from the shackles of humanity and that he should be above the ordinary daily wants of a human being. A large mass of Arabs were idolators and worshipped stones. They did not, however, call their idols God, but said that they used them as means for approaching God. Idolatry reached Arabia from Syria. A keeper of Kaaba having visited Syria found the Syrians worshipping idols. He was told that the idols relieved the people of their wants, brought victory to their arms and rain in drought. He brought a few back to Arabia and installed them round about Kaaba, and as Kaaba was the pivot of all the activities of the Arabs and was the seat of fairs and pilgrimages, the contagion spread throughout the country quickly.

Before the surface there was a perceptible undercurrent of distinct belief in the existence of an omnipotent God who transcended all the other idols and was regarded as the Creator of the world and all that exists in it. They called him Allah.

Christianity had existed in the country for some time and there were many in Mecca who could read the Bible in original Hebrew.

Medina had become the stronghold of Judaism and there were many schools in the city for teaching the tenets of this hoary religion. The stories of the Old Testament had become a common property of the people.

This veneer of religion was very thin and its effects on the social life of the people were negligible. There was no cultural life in the country. Infanticide of girls was rampant. Human sacrifice was offered to the idols. Drinking, gambling and licentiousness were rife. Cases of incest were not of infrequent occurrence. A son inherited as his own wife the wives of his deceased father save the mother. Fratricidal and internecine wars were the order of the day and restraints of normal social polity were entirely absent, except on the occasions of pilgrimage and under the stress of relations incidental to trade.

Yet, against this dark background and a little before the advent of Muhammad, there existed here and there a few luminous spots in the persons of a few sane Arabs who revolted against this state of society but could not make themselves felt. The Christianity and Judaism of the day failed to satisfy them and they instinctively turned to the faith which prophet Abraham had brought into the world.

## CHAPTER II

### Birth of Muhammad

Such was the state of society in which Muhammad was born. He came of the tribe of Qoreish, a tribe which was held in great esteem throughout Arabia and whose chief occupation was trade. His parents, his uncles, his grandfather, commanded the respect of the people of Mecca and had their place among the *elite* of the city.

His father Abdullah was the son of Abdul Matlib. Abdul Matlib had once prayed that if his ten sons would reach their majority in his lifetime, he would offer one of them as a sacrifice to God. As luck would have it, his prayer was heard and when he came to Kaaba with all his sons, the choice fell on Abdullah. Abdullah's sisters would not let him be sacrificed. Abdul Matlib therefore offered to sacrifice ten camels instead. Again, the choice fell on Abdullah. The number of camels was then raised to twenty and not till their number was ultimately raised to one hundred did the choice fall on the camels.

Abdullah was married to Amna, daughter of Wahab, who also belonged to an esteemed tribe of the Qoreish. At that time, Abdullah was a little over 17 years old. He happened to go to Syria for purposes of trade and, on return, halted at Medina where he fell sick and shortly afterwards died.

Muhammad was born on 20th April 571 after Christ. He was named Muhammad (the praised) by his grandfather Abdul Matlib. It was a custom among the rich and the well to-do among the Qoreish to send their infant children to the tribes in

the desert whose women visited Mecca twice a year to obtain infants to suckle them on their own breasts. A few days after the birth of Muhammad, he was, in pursuance of this custom, given to Halima Saadia for this purpose. She brought him back to Mecca after a couple of years, but as an epidemic was raging in the city at that time, Muhammad was sent back to the desert where he lived for about six years in all.

When Muhammad was six years of age, his mother Amna took him to Medina where she lived for about a month. On her way back to Mecca on reaching the village by the name of Abwa, she breathed her last and was buried there. When, later, Muhammad came to live in Medina after his Hegira from Mecca, he often recalled the fond memories of his earlier visit to that city.

Abdul Matlib now took the young orphan in his charge and always kept Muhammad with him. Abdul Matlib died at the age of 82. Muhammad felt his death grievously. At the time of his death, Abdul Matlib left Muhammad to the care of his son, Muhammad's uncle, Abu Talib. Abu Talib was the son of the same mother as Abdullah (Muhammad's father) and loved Muhammad with the love he had for his own children. Later, when Muhommad was persecuted by the people of Mecca, this good and kindly uncle often served as a shield to the orphan who had rudely shaken the self-complacent depravity of these stony-hearted Arabs.

At about the age of 10 or 12, Muhammad herded goats for some time. Unlike India, this was not held in disrepute by the Arabs, and was generally followed by the sons of the well-to-do. In the later

years of his life, he often happily recounted the reminiscences of these early days.

At the age of 12, he accompanied his uncle Abu Talib on the mercantile expedition to Syria. It was on this journey that he met the Christian Monk Buhera, who, on seeing Muhammad, said that he recognised in that young boy the future prophet whose advent had been prophesied by the prophets that had preceded him. Both the Mussalman and Christian biographers have recounted at some length the story of this meeting. The latter maintain that it was from this monk that Muhammad learnt the principal tenets of Nestorian Christianity which, they say, he later wrought into a religion of his own. They conveniently ignore that a boy of 12, however precocious, could hardly fabricate the religion on which has been reared the superstructure known to the world by the ominous name of Islam which has for centuries affected the destinies of continents, has changed the face of humanity for better, has withstood the attacks of the combined forces of world's atheism and materialism, and yet shows no signs of lack of virility or vitality.

A little later, Muhammad joined in a battle fought by the Qoreish against a tribe of the Arabs not as a combatant, but to swell the ranks of his tribe which had taken up this fight in defence of its honour. The Qoreish ultimately came out victorious.

The Arabs generally and the Qoreish especially were traders by profession. Muhammad also adopted the same profession. On several occasions he had accompanied his uncle to Syria on business, and had gained reputation for honesty and fair

dealing. He had kept his accounts clear, fulfilled his promises and had come to be known as a trustworthy, truthful, faithful person. People readily trusted their wares to his care, and he undertook the responsibility on the usual consideration of sharing the profits. In this capacity he travelled to Syria, Basra and Yemen. He had now attained the age of 25 and had taken his share in the public affiairs of his time and had established creditable business relations. His fame for honesty and trustworthiness attracted the notice of a rich widow of Mecca named Khadija. She was extremely rich and was known for her gentle nature and spotless character, was aged about 40 and she had two sons and a daughter from her previous husbands. She invited Muhammad to take her merchandize to Syria and promised to pay him twice as much as she paid to any one else. He accepted the terms. Three months after his return from this journey, she sent word that she wished to marry him. In the Arabia of those days, women had freedom to choose their husbands and could make all arrangements for marriage themselves. Muhammad gave his consent and the marriage was duly celebrated in the presence of his uncle and the elders of his family.

During all these years, Muhammad never offered worship to the idols, nor did he ever join any rites pertaining to the worship of the idols, or in any celebrations held in honour of any images. He refused to partake of feasts or sacrifices offered to the idols. God had meant him for some higher purpose. The future prophet of Islam could not stoop down below his level, and he who later divulged the profound secrets of Godhead, established true

principles of an imperishable religion, taught the simple ways of a beautiful morality, stood high above the crowd of men who lived the life of beasts.

## CHAPTER III

### Proclamation of Faith

In the life lived by his kinsmen, Muhammad found nothing to attract his attention. He often retired to a cave called Hira, about three miles distant from Mecca, where he used to spend months in contemplation and prayer. The premonition of what was to come was a succession of dreams which foretold impending events. The inscrutable Providence was thus preparing the ground for making Muhammad bear the full weight of the message which was to be revealed to the world through him. Till at last one fine morning, he perceived an angel who told him to "read in the name of God who had created the world and who generated man from a lump of flesh". "Read," he continued, "your God is merciful, He who taught man knowledge by pen, He who taught man what he did not know."

As he returned home from the cave, he was full of divine majesty. He at once took Khadija his wife into confidence and unburdened his mind to her. He confessed that he was in a state of alarm. She reassured him and took him to a holy man by name, Varqa bin Naufal. He knew Hebrew, had given up idol worship, and had retired from the worldly activities of Mecca. He assured Muhammad that the message which had been sent to him was identical with that which had been sent to Moses. This calmed Muhammad who now braced himself to

shoulder the responsibilities, duties and obligations of a prophet. Khadija was the first person who professed her belief in him. Seeing the behaviour and antecedents of the people who surrounded them, it was absolutely necessary to proceed with caution and exercise discretion in the choice of early confidants. In these early days, only those were entrusted with the message whose probity and trustworthiness was known beyond doubt. Among the first batch of converts was Ali and Abu Bekr. The latter was a generous, rich and influential man in Mecca. The gentry of the place usually came to him for advice in their affairs. His example and his counsels brought many within the fold of Islam. The early converts came either from those who were of a gentle and pious bent of mind, or had left idolatry in disgust, or had been on their own account in search of a better way of living. All these persons had one feature in common. None of them held any office at Kaaba at the time of worship of idols or on the occasions of pilgrimage or fairs. They came from all classes of society, the rich and the poor, the masters and servants, the free-born and the slaves. This small group of earnest men and women offered their prayers in secret, till at last the message came from God that the faith should now be proclaimed publicly.

Muhammad went up a hillock and called the people to listen to what he said. As they gathered round him, he asked them whether they would believe him if he told them that an army was waiting behind that hillock to attack them. They replied that they would, as he always told the truth. He thereupon told them that unless they repented of

their misdeeds and believed in him and in what he said, they would suffer grievous consequences. They refused to listen and turned away from him in wrath. Later, he asked Ali to arrange for a banquet for his kinsmen. Here, all the people of his family, including his grandfather, assembled. After all had feasted, the prophet proclaimed that he had brought for them something which would stand them in good stead for the affairs of both the faith and the world, and asked who would share his burden. Ali responded that though he was the youngest of them all and was weak in body, he would stand by the prophet The sight of two men, one of them hardly out of his teens, throwing a challenge to the world, excited the laughter of the people who turned away from them in mockery and ridicule. The world has since then judged this intrepid couple of men differently.

The Mussalmans now numbered over forty. The prophet one day went to Kaaba and declared that there was no God but Allah. According to the worshippers of idols, no greater insult than this could be offered to the sanctuary of their gods and goddesses. A tumult ensued and they attacked the prophet. One of his followers who intervened to save him was cut to pieces by swords, and it was with great difficulty that the prophet was rescued.

The Qoreish were enraged and resorted to persecution. They misjudged the power of suffering which their victims had imbibed from the new faith.

The Qoreish owed their position and power to the influence they derived from the offices they held and the duties they performed at the Kaaba at the fairs and pilgrimages. They know that all this

would come to an end with the end of idolatry. The intense light of truth blinded hence infuriated, the narrow-minded, and the bigoted among them who could not bear to see that the idols, which they and their forefathers had worshipped for ages, should be knocked down from their pedestals. They expected that a prophet should arise from among the rich men of society and were disappointed to see Muhammad proclaiming himself a prophet. The apprehension that Muhammad's connection with his own particular tribe might, in the event of the prophet's success, place that tribe far above others, had excited the jealousy of rival tribes. But what immediately touched their chiefs and elders was the insistence of the prophet that they should give up their immoral ways of life. They would not part with their crude, sensual pleasures for the subtle delights which attend upon the process of purification of the soul. They would not break away from their old life and practised torture to break the spirit of those who had led the way by turning Mussalmans.

## CHAPTER IV

### Persecution of the Faithful

The story of the sufferings endured by the early converts to Islam shows what brute force faith can defy and human mind can resist. The prophet himself was the main target of the cruelties and barbarities of the Qoreish. Very often thorns were strewn in his path. When he said his prayers, they used to throw the ovary of a camel on his back. He was insulted, abused and rudely treated in the

public streets, was called a magician, a poetaster, and a lunatic. His followers were tortured brutally. One of them was thrown on a bed of burning charcoal, and a foot was placed on his chest till the coals under his back turned cold. Another, Balal, a slave, used to be made by his master to lie flat on burning sand in the scorching sun of Arabia at noon time. A huge stone was then placed on his chest till his tongue would protrude out of his mouth, and his eyes would bulge out of their sockets. Some were branded with red-hot iron. A few, including women, were beaten to death. One lost his senses under the stress of torment. Yet another, a slave-girl, was belaboured so mercilessly that she lost her eye-sight. Still another was made to inhale smoke through his nose. All these torments, all these cruelties and worse brutalities did not succeed in making a single Mussalaman renounce the prophet or turn back from his new faith.

The prophet's methods of preaching his faith and proselytization were of the simplest. He held no debates and challenged no controversies. His personality, his manners, his character, and the patience with which he bore the persecution of his tormentors attached people to him. His perseverance in the face of what appeared to others to be insuperable difficulties arrested the attention of those who had not been hardened in their old wicked ways. He read verses from the Quran as many as had till then been revealed to him—which touched the hearts of the people. The change wrought in the lives of the converts was another reason for inducing larger numbers to embrace the new faith, and not a few championed the cause of the weak,

inoffensive Mussalmans to save them from their persecutors.

The circumstances leading to the conversion of the celebrated Omar, who later became a Caliph, show how successfully verses from the Quran and the Mussalmans' patient suffering for the sake of Islam appealed to some of them. Omar used to be a deadly enemy of the prophet and the Mussalmans. Three from his own family including his sister had embraced the faith of the prophet, but Omar was only aware of the conversion of his slave girl, and her he used to beat brutally. In despair of turning her away from her faith, he determined to murder the prophet, and with a sword in hand went out in search of him. A friend accosted him on his way to the house of the prophet, and learning the object of his mission, told him to mind his own household first. Omar at once retraced his steps and caught his sister reading verses from the Quran. She at once hid the verses, but Omar, who had overheard her, beat her and her husband. She told him plainly that, do whatever he might, they would not turn back from Islam. This touched his heart and seeing his sister bleeding profusely, he stayed his hands and wanted to listen to what she was reading. She read:—"Whatever is in the heaven and earth adores God; He is powerful and wise; His is the kingdom of heaven and earth; He takes away and gives life; He is the first and the last; He is hidden and apparent; He knows everything. It is He who created heaven and earth in six days, and then placed Himself above the highest point of creation. Whatever enters the earth and whatever comes out of it, whatever descends from the heavens

and whatever ascends to them is known to God. Wherever you may be, He is with you, and whatever you do, He sees. He is the sovereign lord of the kingdom of heaven and earth and it is to Allah that every thing turns. He lengthens or shortens the nights and days and knows whatever is in men's hearts." And when she reached the words "Have faith in God and His prophet," Omar cried out that he bore witness that "there was no God but Allah and Muhammad was his prophet". He went out and reached the abode of the prophet. The prophet asked him the object of his visit. His voice and presence unnerved Omar and he meekly avowed that he had come to embrace the prophet's faith. He was then 27 years old. His conversion heartened the Mussalmans considerably and they began saying their prayers openly.

The prophet permitted some Mussalmans to emigrate to Abyssinia where they could practise their religion in peace. The first batch to leave consisted of eleven men and four women. They were pursued by the Qoreish but reached Abyssinia safely. The Qoreish now aproached Negus, the King of Abyssinia, for the repatriation of the immigrants. The king called the Mussalmans and asked them to explain their conduct. One of them said: "O King, we used to be ignorant people, we worshipped idols, consumed carrion, committed adultery, harassed our neighbours, the strong robbed the weak, and the brothers were cruel to each other. Among us has arisen a man whose honesty, veracity and rectitude of conduct we knew already. He has invited us to embrace Islam (*lit.* submission), and has taught us to give up idol worship, to tell the

truth, to desist from murder, to abstain from appropriating the property of the orphans, to be of use to our neighbours, to refrain from falsely slandering the pure among the women, to say prayers and to keep fasts. We have believed in him and have renounced our wicked past. Out people have, therefore, turned against us and compel us to return to the old evil ways."

The King refused to surrender the Mussalmans. The Qoreish made another attempt, but again failed.

When the Qoreish could not stem the rising tide of Islam, they resolved upon boycotting the particular family (Bani Hashim) to which the prophet belonged, by refusing to sell anything to them or to buy anything from them, or let any eatables reach them. The entire family retired to a pass (or a cavity) in a mountain which was the hereditary possession of Bani Hashim, and the Qoreish enforced a blockade. For three long years, these people lived on the scantiest of fares—some subsisted on grass and the roots and leaves of trees. At last, a few of their friends from among the Qoreish were moved to pity and brought back the sufferers to Mecca in the teeth of opposition from the recalcitrants.

This happened in the tenth year of the prophet's ministry. The same year he had a vision of God known as Meraj, and it was made obligatory for the Mussalmans to say their prayers five times a day.

A little later, Abu Talib died, and a few days after his death, Khadija also died. This left the prophet bereft of two of his sincerest friends, and

when he recalled all these events in his later life, he called this year the year of sorrows.

The prophet now turned his attention to Taif, a city near Mecca. He visited three of the chiefs of this place who turned him away with contempt and derision. They did not stop at this, but incited the riff-raff of the city to maltreat him. The mob lined the street on both sides and as the prophet passed through the lane thus formed by them, they hit his feet with stones and wounded them so badly that his shoes were filled with blood. When he sat down they lifted him up and stoned his feet again. He took shelter behind a fence in a veneyard and was thus saved from these brutes. He then returned to Mecca.

## CHAPTER V

### Hijrat (Hegira)

On the occasion of pilgrimages and fairs at the Kaaba, the prophet used to visit the various tribes which assembled there. To them he preached Islam and read out verses from the Quran. This brought several persons within the fold of Islam. The largest number of converts came from Yasrib (the old name of Medina), and, in a short time, numerous Medinites had become Mussalmans.

The population of Medina consisted of three distinct constituents—the Jews, the Aus, and the Khazrib. The Aus and the Khazrib were of pure Arab descent, and it is from these two, particularly the latter, that the prophet received promises of protection and support in case he were to migrate to Medina. They knew that to do so was to provoke

the active hostility of the Qoreish, yet they undertook the risk for the sake of the love of the prophet. They, however, explained that they lived at peace with the Jews and that by harbouring the prophet they might annoy them. They desired to be assured that the prophet would not desert them if and when the Qoreish made peace with him. The prophet replied that their blood was his blood and that they were his and he was theirs.

This opened the way for migration to Medina and the prophet allowed his followers to trek out of Mecca in small batches. He himself tarried behind to wait for divine guidance for his own movements in this matter, and just when he was about to depart the Qoreish, who felt that to let the Mussalmans slip out of their fingers would result in the spread of Islam throughout Arabia, hatched a plot against his life. They assembled in a secret conclave to devise means to finally check this movement. One of them proposed that the prophet should be chained and imprisoned, another suggested that he should be exiled, while yet another counselled that he should be put to death. He advised that the actual process of murder should be performed by a group of men consisting of one representative from each tribe, so that the tribe of the prophet would not dare to pick up a blood feud with all the tribes. All agreed to follow this plan, On the night when the blow was to be struck, the Qoreish surrounded the house of the prophet. He asked Ali to occupy his (prophet's) bed and cover himself with a sheet. At dead of night, the prophet left his house accompanied by Abu Bekr eluding the besiegers who, thinking that they had their victim secure in their

grasp, had fallen asleep. Before leaving the city, he cast back a longing look at Kaaba and exclaimed: "Mecca, thou art dearer to me than the whole world, but thy sons would not let me live here." The two refugees took shelter in a cave about three miles distant from Mecca. In the morning, the Qoreish pursued them to the very edge of this cave but could not lay their hands on them. Abu Bekr, perceiving the pursuers so near, felt apprehensive for the safety of the Prophet, but the Prophet reassured him by saying that he need not be afraid as God was with them.

The Prophet and his companions nestled in this cave for four days and, at last, came out and journeyed towards Medina. When he reached Quba in the suburbs of Medina, he sojourned there for a few days and built a mosque. He then left for the main city of Medina where he was received with pleasure and amidst popular rejoicing.

This happened in the beginning of the thirteenth year of the prophet's ministry. The Hijrat forms a water-shed in the story of Islam. The Mussalman chroniclers have divided the history of Islam into pre-Hijrat and past-Hijrat periods. At Mecca, the virility and the virtues of the faith were subjected to the severest test. It was a furnace from where the Mussalmans emerged like pure gold. At Medina, the virtues, which the Mussalmans had made their own during their stay at Mecca, were put to the acid test of every-day social life. The atrocities suffered by them at Mecca had purified their souls and ennobled their minds with the result that the life at Medina was the model of what corporate life should be. The hard life lived

at Mecca flowered into the cultural life of Medina which has glorified Islam in the eyes of the whole world.

The Medinites received the immigrants like their own brothers and cheerfully shared their houses and their belongings with them. The former were mainly of agricultural pursuits. The latter were mainly traders by profession, hence most of them quickly became independent of their hosts.

After settling in Medina, the first act of the Prophet was to build a mosque. It was built of sun-dried bricks, with a roof of leaves of date-palm supported by trunks of date trees. He worked along with his followers at construction and carried the material of masonry like ordinary labourers.

In order to put the relation between the Jews and the Mussalmans on a sound, clear and unequivocal basis, the prophet called together the Jews and the Mussalmans and reached an agreement the main clauses of which were that the old system of bloodmoney would continue; the Jews would have religious liberty and no interference would be made in their religious affairs; the Jews and the Mussalmans would maintain friendly relations; in the event of an attack on the Jews or the Mussalmans, either party would help the other; neither party would harbour the Qoreish; both the parties would defend Medina in case of need; and neither party would declare peace with an enemy without the consent of the other, save in a religious war.

The Prophet always impressed upon his followers that they should maintain friendly relations with the Jews and show them respect and

deference in preference to the non-Muslim Arabs who worshipped idols and stones.

## CHAPTER VI

### War-conflict with the Qoreish

The Qoreish would not let Medina remain a safe asylum for the Mussalmans. They sent a note to a chief of the Medinites that unless the Prophet were killed or ejected from Medina, they would attack the city and, after killing the people, take possession of their women. The Prophet approached the chief to whom this warning had been addressed and explained that as many Medinites had become Mussalmans, he (the chief) might not like to start an internecine blood feud. This argument proved convincing and the Prophet and his followers were allowed to remain in Medina.

A little later, a body of the Qoreish plundered the pasture lands of Medina and carried away the camels of the prophet.

The caravan routes from Mecca to Syria lay close to Medina, hence all the tribes who lived between Mecca and Medina were under the influence of the Qoreish. Seeing that the hostility of the Qoreish continued unabated and that the threats of attack on Medina might materialize at any time, the prophet desired to enter into alliances with these tribes, and with this end in view, he sent out small parties to wean the tribes from their sympathy with the aggressive designs of the Qoreish. Here and there, a party came into conflict with the Qoreish, but in every case retired without shedding blood till there occurred one fatal incident which

started the general conflagration. The news of the preparations which the Qoreish were making for attacking the Mussalmans filtered down to Medina and caused considerable uneasiness. The Prophet sent out a reconnoitring party with instructions to watch and report the movements of the Qoreish. The leader of this party, Abdullah, outran his discretion and attacked a caravan of the Qoreish which was carrying merchandise from Syria. In the *melee*, one Hazarmi was killed and two others were captured. The Prophet and his followers strongly disapproved the action of Abdullah, but the die had been cast and the Qoreish sallied out of Mecca to avenge the death of Hazarmi.

The Qoreish came out of Mecca with a thousand warriors fully armed. Of these, a hundred were on horseback. The Mussalmans numbered hardly three hundred, and all these were indifferently armed. As the Qoreish were the first to reach a place named Badar, they occupied the strategic position in the field. The Mussalmans, however, captured a spring of water but allowed the enemy to take water from it. At last, the two armies came to grips. Uncles, nephews and cousins were ranged on either side and fought each other, one for the vindication of truth, and the other for the maintenance of existing order of superstition, idolatry and the other evils of life. How often has it happened in history that when the forces of evil, however formidable, have come into conflict with the might of truth on a critical occasion, the conclusion has been in favour of the the truth. The Qoreish were defeated and the Mussalmans won a momentous victory. There were causes for the defeat of the

Qoreish. They were divided against themselves, the rain of the night before had made their part of the battle-field muddy and slippery, and their forces were ranged in a disorderly manner whereas the Mussalmans stood in well-formed serried rows and had rested completely the night before the fight. Seventy of the Qoreish were killed and about as many captured while only fourteen Mussalmans were killed. The prisoners of war were taken back to Medina and were treated in a manner, which unmistakably showed the superiority of the Mussalmans over the Qoreish. Thus ended the fight known as the battle of Badar. This broke the might and the pride of the Qoreish for the time being, but the Jews were jealous of the success of the Mussalmans. Some of the prisoners of war were set free on the condition that they should teach the Mussalmans how to read and write while others were held to ransom.

A little later, 200 men riding on camels attacked the suburbs of Medina, but retired when the Mussalmans turned out to show fight.

These events took place in the second year of Hijrat. At about this time, the Prophet gave his daughter Fatima in marriage to Ali. Ali, who was later elected a Caliph, was then so poor that he could hardly afford a dowry worth only a little over a rupee.

The defeat at Badar roused the Qoreish to seek revenge, and again they invaded Medina with better equipment and a larger number of men than they commanded on the previous occasion. This time the Mussalmans met them on the Hillock of Ohod with 700 men. Before the fighting commenced,

the prophet stationed about fifty archers on the hillock to ward off a surprise attack from behind, but just when the Qoreish began to retire from the field and Mnssalmans began to press them closely in pursuit, the archers left their place of duty and thus opened the way for an attack from behind. The Qoreish took advantage of this tactical blunder and once more the conflict raged. In the medley of clash when friends could not be distinguished from foes, some one gave out a false alarm that the prophet had been killed. This disheartened the Mussalmans, and despair made them desperate. It was only after sustaining considerable losses that it was discovered that the alarm was false and that the prophet was safe. He had received only a slight wound on the cheek. The enemy after inflicting heavy losses on the Mussalmans retired from the field. The Prophet, however, sent about seventy men in pursuit of the Qoreish, but the latter did not show any sign of fight.

The result of this conflict modified the eminence which the Mussalmans had gained after Badar. The tribes round about Mecca began adopting a truculent attitude towards Mussalmans and began taking the offensive, This gave rise to a series of minor conflicts which need not be recorded here.

## CHAPTER VI

### War-Conflict with the Jews

The Jews in Medina formed the mercantile and trading class of the city. They had a sort of culture better than that of the ordinary Arab tribes and counted among them many religious and learned

men. But they usually resorted to usury and their morals were of the lowest. The rising tide of Islam and the cultural superiority of the Mussalmans made the Jews nervous of losing their prominence. They, therefore, directed their energies to undermine and cripple the Mussalmans. One of their favourite tricks was to embrace Islam under false pretences and then to renounce it in order to show that there was nothing worth while in the new faith which could retain their allegiance to it permanently.

There were three tribes of the Jews in Medina—Beni Qainuka, Beni Nazir and Beni Qoreiza. The Beni Qainuka were the first to break the agreement, the terms of which have been recorded at the end of Chapter V. One of them behaved rudely to a Mussalman woman and, on being told to desist, he and his friends challenged the Mussalmans to settle their affairs by force of arms. The challenge was taken up and the Jews were besieged in a fort. After a fortnight, they sought peace on the terms which might be imposed by the prophet. He banished them from Medina and they settled in Syria.

The Beni Nazir twice arranged to murder the Prophet under a guise, but their evil intentions were discovered in time. The Mussalmans besieged them (Jews) in their forts and let them off on the condition that they should leave Medina. They left Medina and settled in Khaibar. At Khaibar they began to induce the Arab tribes round about Medina to fight the Mussalmans. In this campaign they sought and secured the help of the Qoreish. In a short while, an army of twenty-four thousand men consisting of Jews, Qoreish, and other Arab tribes

was collected. On hearing this, the Prophet began making preparations to defend Medina. He collected an army of three thousand followers. The women were sent to a safe fort and a ditch was dug on the open side of the city from where the attack was apprehended. The Prophet himself helped in digging the ditch, and when one of his followers complained that he had been starving for a couple of days and had to tie a stone on his stomach to enable him to keep moving about, the prophet lifted up his shirt and disclosed that he had tied two stones on his stomach. The siege continued for close upon a month, and so severely was the blockade enforced by the besiegers that the Mussalmans had to suffer starvation for days after days before any relief could come. The siege ended in a stalemate, and in the meanwhile, the besiegers fell out among themselves. The Jews were the first to leave the field and the Qoreish who could not ration such a large number of men for so long a time quickly followed suit. The Mussalmans suffered very little loss of life, the actual fighting was of a very short duration. This is known as the Battle of the Ditch.

The Beni Qoreiza had made an unsuccessful attempt to attack the fort in which the Mussalmans had lodged their women during this fight. They had also broken the agreement which the prophet had entered into with them, hence immediately after the battle of the Ditch, he directed his attention towards Beni Qoreiza. The Qoreiza were besieged for about a month and yielded on the terms which an arbitrator named by them might impose. This arbitrator subjected them to the punishment

which their own Testament—the Old Testament—inflicted in such cases. Accordingly about four hundred warriors were put to death.

This took place in the fifth year of Hegira. The same year it was declared obligatory for women to cover their breasts and heads on coming out of their houses and to walk in streets with steady steps.

## CHAPTER VIII

### Peace

The Kaaba in Mecca was the pivot of the religious life of the Arabs. It had been built and consecrated by Abraham, and as Islam was the culmination of the religious principles preached by Abraham, the Kaaba was correctly regarded as the Kaaba of Islam. Accordingly, in the second year of Hegira, it was ordained that the Mussalmans should turn their face to the Kaaba in their prayers instead of to Jerusalem as they had done heretofore. This gave them a distinct identity *vis-a-vis* the Jews and the Christians.

All the immigrants from Mecca eagerly longed to visit the place of their birth. During the months when the Arab tribes used to declare a general truce to their quarrels and bickerings, the Prophet resolved to go to Mecca and perform the Haj (Pilgrimage) there. He, therefore, performed preliminary ceremonies and set out for Mecca with the sacrificial camels. He was accompanied by 1,400 followers who were not allowed to bear arms. When they reached Hodeibiya, the Prophet sent a man ahead to Mecca to ascertain how the Qoreish would receive him. The Qoreish were determined to resist

his approach to Mecca and they sent word that he should desist from this attempt. The Prophet replied that he had come to perform the Haj and not to fight. He told them that they had been exhausted by the recent war and that they should now declare peace and leave him in the hands of the Arabs, but if they must pick up a fight, he would fight to the end of his days and leave the result in the hands of God. On hearing this, the sober-minded among the Qoreish prevailed upon the others to re-open negotiations with the Prophet. Their messenger was intensely impressed with what he saw of the devotion of the Mussalmans to the Prophet. He went back and told his tribesmen that he had not witnessed such sights of loyalty and faithfulness even in the courts of Rome and Persia. The Prophet was listened to with reverence and respect akin to awe and no one could dare raise his eyes in his presence. It was impossible to overcome such a body of men. The main negotiations, however, did not proceed further. The Prophet again sent a message to the Qoreish, but an attempt was made on the life of this man and his camel was killed. He escaped through the intervention of some Arabs. A small band of the Qoreish now attacked the Mussalmans. All these men were captured but the Prophet set them free and resumed negotiations for peace. This time the Qoreish sent word that the peace could only be made if the prophet should return this year without performing the Haj. After exchange of views about a few other matters, the terms of peace were settled. The Mussalmans were to leave Mecca without performing the Haj, to return next year without any arms

other than sheathed swords and to stay in Mecca for three days only. They were not to take away any Mussalman who had settled in Mecca nor to prevent one from settling there. If any one from the non-Muslims or the Muslims from Mecca happened to go to Medina, he should be returned to Mecca, but if any Mussalman from Medina came to Mecca, he would not be returned. The other tribes of the Arabs were allowed discretion to enter into alliance with either party. This is known as the peace of Hodeibiya.

Apparently, this meant defeat, but the Quran has rightly called it the peace of victory. It allowed freedom of relations between the Mussalmans and the non-Mussalmans with the result that in the contact, hence conflict, of cultures which thus ensued, the latter could not but yield to the former. More persons embraced Islam and in less time after this peace than had done before it. The force of character and righteous life achieved greater conquests than the force of arms and what appeared to be defeat turned out to be a victory of more enduring value than any which had been won before.

Even before this treaty had been actually recorded, it was put to test. A Mussalman, whom the Qoreish had put in chains and were torturing, appeared before the Prophet, and relating the cruelties practised upon him, appealed for protection. The Qoreish demanded his surrender on the strength of the peace terms which had been agreed upon, and on being told that the treaty had not been reduced to writing, threatened to break off negotiations unless the man was surrendered. Much against the wishes of his followers, the Prophet surrendered the man.

The Prophet now wrote letters to Heraclius the Kaiser of Rome, Chosroes the King of Persia, Negus the King of Abyssinia and to the King of Egypt inviting them to embrace Islam. Chosroes returned an insolent reply and tore the letter to pieces. A few years later, the Mussalmans tore his kingdom to pieces. Heraclius was very sympathetic but the priests and his court would not let him declare his faith in Islam. The King of Abyssinia embraced Islam. The King of Egypt sent a few presents and expressed his sympathy but did not become a Mussalman.

The Chiefs of the various Arab tribes to whom the prophet had written similar letters returned indifferent replies.

All these events took place in the 6th year of Hegira.

## CHAPTER IX

### War

The Jews of the tribe of Beni Nazir who had settled in Khaiber continuously incited the Arab tribes under their influence to invade Medina. The Prophet came to know of what they were doing, and, after unsuccessful attempts at dissuading them from this purpose, began collecting an army to invade Khaiber. Khaiber is about 200 miles distant from Medina. It is a fertile place and the Jews had, from olden days, fortified it.

For the first time, he called his people to Jehad. So far, the Mussalmans had not taken the initiative in any war, but when it was demonstrated beyond any shadow of doubt that the enemy would not let

them live in peace, they decided to take the offensive. But before any action was taken, it was announced that the object of this expedition was neither conquest nor plunder, and that if the Jews would agree to come to terms, the conflict would not take place. This introduced a new departure in the history of Islam. Islam has no quarrel with those people who maintain relations of concord and amity with it and let the Mussalmans live at peace and place no hindrance to the peaceful preaching of their religion, but it takes the offensive against those who cause trouble and make up their mind to destroy it.

An army of 1,600 men including 200 men on horseback marched on Kaiber, where an army of 29,000 men had been collected in six forts. The Mussalmans reached Kaiber in the afternoon. After saying his prayers, the prophet lifted his hands and invoked God's help saying:—"O God, we beseech you for the welfare of this place, of its inhahitants and of the things in it, and seek your protection from its evils." The action was deferred till daybreak, and it was after fighting for a month that the last fort capitulated. The Mussalmans took possession of the lands but the Jews requested that they should be allowed to retain the lands on the condition that they should share half the produce with the Mussalmans. This happened in the 7th year of Hegira.

After gaining this victory, the Prophet journeyed to Khaiber for a few days. Although the Jews had been allowed peace and amnesty, they desired to take revenge. They invited the Prophet and a few of his followers to a feast. The food had been

poisoned. After taking a single morsel, the prophet abstained from it. One of his followers, who had in the meantime taken a larger quantity of food, succumbed to the effects of poison after a sickness for a few days.

The victory of Khaiber broke the might of the Jews and removed from the path of Islam a relentless and unscrupulous foe.

A year had now elapsed after the peace of Hodeibiya. The Prophet called all those who had accompanied him to Mecca the previous year to proceed for Haj again. They visited Kaaba, lived at Mecca for three days and returned to Medina without let or hindrance from the Qoreish many of whom had left Mecca to be saved the sight of the Kaaba in the hands of the Mussalmans.

One of the chiefs of the Arab tribes to whom the Prophet had addressed a letter asking him to embrace Islam was a Ghassanid prince, a Christian. He murdered the messenger. To punish him, an army of 3,000 men was collected. The Chief called the help of the Roman Emperor and met the Mussalmans with an army of 100,000 men at a place called Motah. The Mussalmans retired from the field with heavy losses, and when the defeated army reached Medina, people threw dust on them as they had retreated from the path of God.

The Qoreish could not maintain the terms of the peace of Hodeibiya for long and broke it. The immediate cause of the conflict that ensued was the attack which a tribe in alliance with the Qoreish had delivered on another tribe in alliance with the Mussalmans. The latter tribe appealed to the Prophet for protection. The Prophet asked the Qoreish

either to get the blood-money paid for the murders committed by their allies or to withdraw their support from the tribe which had taken the offensive, or to declare that the treaty of Hodeibiya had come to an end. The last condition was accepted and the preparation for war began.

A huge army advanced on Mecca. The Qoreish received the news with considerable concern. The Prophet on reaching Mecca, proclaimed that whoever of the foe would lay down arms or would remain in his house behind closed doors would be afforded protection. In spite of this, a small band of the Qoreish showed fight but were quickly routed. The Prophet now entered Mecca and purged the Kaaba of all the idols. There were 360 of them. He knocked down each one of these with his stick saying that truth had come and falsehood had vanished, indeed falsehood was a thing which had to vanish. He then addressed the people of Mecca in the following words:—"There is no god but one God, and no one shares His Godhead. He has fulfilled His promises, has helped His servant and broken all the factions. O Qoreish, God has eradicated the pride of ancestry and arrogance of ignorance. All the people have sprung from Adam, and Adam was made of earth.' He also read the following verses from the Quran:—"O, ye people, I created ye from man and woman and made ye into tribes and families so that ye should be distinguished from one another, but he alone is noble before God who is very pious. God has knowledge and enlightenment." He looked at the Qoreish—the Qoreish who had persecuted and tortured him and his followers in the manner described in Chapter IV above and asked

them if they knew what he was to do to them. They knew the prophet very well indeed and replied that he was a noble brother and the son of a noble brother. The Prophet set them all free. Never before nor since then has a relentless enemy been treated in this manner. It required a conqueror of the calibre of Muhammad the Prophet of God to rise to such a lofty pinnacle of forbearance and forgiveness.

This took place in the 8th year of Hegira.

## CHAPTER X

### War *(concluded)*

After the fall of Mecca, those of the Arab tribes who took might to be the sole criterion of right joined the Mussalmans, but two recalcitrant tribes refused to be merged in the commonalty of Islam. They apprehended that their own influence was waning and desired to regain the position which they occupied prior to the successes gained by the followers of the Prophet. To gain this end, they gathered round them all the dissatisfied factions in Arabia and, after a year of propaganda and preparation, collected a formidable army.

The prophet met them on the field of Honein with an army of 12,000 men. This army consisted mainly of young men and new converts and partly of non-Muslims, and so elated were they all that they declared that no one could subdue them. Pride had a fall. The enemy scattered them all over the field. The prophet alone stood firm. He rallied his men and this turned the tide against the foe who left the field to the Mussalmans. A part of the

defeated army raised trouble at Otas, but gave up the fight after their chief had been killed. Another section of this army took shelter in the fort of Taif, but as the fort could not be invested, the siege was raised. Six thousand persons were made prisoners of war, 24,000 camels, 40,000 goats, and 4,000 ozs. of silver were captured. The lion's share fell to the lot of the people of Mecca. Some of the Medinites made a grievance of it. The Prophet called them and asked whether it was not correct that they had gone astray and God sent them guidance through him, that they were scattered and God created union among them through him, and that they were poor and God made them rich through him. They replied that they were grateful to God and his Prophet, but the prophet told them that they should have replied that they bore witness to him (the Prophet) when others had belied his claims, they gave him shelter when the others had deserted him and that they helped him in his poverty. Then he enquired from them whether they did not like to take back the Prophet with them while the others took away camel and goats. They all replied that they preferred the prophet to the entire world.

This took place in the 8th year of Hegira. The same year, a son was born to the prophet. He named him Ibrahim. The boy died after about a year of his birth, and the Prophet, like his fellow-men, tasted the bitter tonic of tears.

After the collision at Motah, the Romans decided to invade Arabia. News reached Medina that a huge army had been collected and that this army was on its way to Medina. To meet this army, the Prophet advanced with an army of 30,000 men in-

cluding 10,000 men on horseback. When he reached Tabuk, it was found out that a false alarm had been raised. He tarried here for twenty days. A few Arab and Christian chiefs avowed their allegiance to him and he returned to Medina.

With the growth of Islam in Medina grew up a group of pseudo-Mussalmans. At times of danger, they backed out of expeditionary forces. At times of peace, they were ever ready to betray the interests of the Mussalmans and were almost always in league with the enemy. They were on the lookout to create a split in the ranks of the Mussalmans and built a small mosque ostensibly for the use of the sick and the cripple, but in reality to provide a a safe rendezvous for their faction. The Prophet, on return from Tabuk, ordered this mosque to be burnt down.

The war fought by the Prophet was defensive in its earlier aspect and preventive in its later stages. He reduced its rigours to a minimum. The Arabs used to treat their victims cruelly. They were ferocious fighters and merciless foes. The Prophet prohibited mutilation of prisoners of war, the killing of the aged and the infirm, children and women, and the civil population which took no part in actual fighting. He also prohibited the cutting of fruit trees and the destruction of crops which used to be freely indulged in by the Arabs as measures of war.

## CHAPTER XI

### Peace and Diffusion of Islam

That the war had been forced upon the prophet is amply proved by the fact that no sooner than the Jews and the Qoreish who wanted to prevent by force of arms the peaceful preaching of Islam were removed from the path, he sheathed his sword. The tribes which could not approach the Prophet on account of the fear of the Qoreish now sent deputations to him professing their faith in Islam. Besides, the fall of Mecca excited in the minds of many a keen curiosity about the religion which had survived the fierce resistance of the Qoreish and had triumphed over the strongly entrenched conventionally religious hegemony of the Jews. Independent enquirers from all over Arabia began to visit the Prophet and such was the influence of his piety and the attraction of the lofty moral tone of the life lived by his followers and the fascination of the virtuous superiority of the Mussalmans that they in almost every case embraced Islam there and then. Only those turned away from him whose request for the relaxation of the commandments relating to the moral behaviour of a man was refused. At the same time, the Prophet despatched missionaries for the preaching of the Islam to distant tribes or to those who could not for some reason or other reach him. With the breaking of the power of the Qoreish and of their allies for mischief, it had become possible to send these missionary parties without fear of molestation. The result was that a flood of new converts now entered Islam.

Before sending out missionaries, the prophet used to give them the following directions:—They should be mild and lenient and not be rude and rough. They should not provoke the antagonism of the people. If they should come across a people with a religion of their own, they should preach to them that God was one and that He revealed His will to mankind through His Prophet, and only after this was accepted, they should tell them that they were required to pray to God five times a day. The duty of giving Zakat (a prescribed portion of one's belonging to be given away in charity) should be impressed upon them next. The rich should pay the poor among them, but in this process, they should not be relieved of the best of their property.

At the head of these missions the Prophet invariably placed the man who, of all others, knew most of the Quran by heart and led a pious life, even though he was the youngest of them all. Occasionally, a mission failed to produce any result. In that case, a more experienced man was sent.

When the prophet raised the siege of Taif, some of his followers in despair asked him to invoke evil upon this tribe. Instead of imprecating, the Prophet prayed that God may give guidance to that tribe and send them to him. Later on, this tribe also sent a deputation for the purpose of embracing Islam.

Adi, a chief of an Arab tribe, was Christian by religion. In a military expedition which had been sent against him, his sister had been made a prisoner of war. The Prophet returned her to her tribe. She induced her brother to visit the prophet. He accordingly went to Medina and met the Prophet in

the mosque. The Prophet took him to his house. On the way home, he (the Prophet) was stopped by an old woman who consulted him about some affairs of her own. Adi was surprised that a man who commanded so much respect from his followers treated them on a basis of equality. On reaching home, the prophet asked him whether there was any other god but God. Adi replied in the negative. Again, the prophet asked him whether there was any one greater than God, and again Adi replied in the negative. After answering a few more searching questions, Adi embraced Islam.

The Mussalman chroniclers have filled volumes describing the working of the missions despatched for the propagation of Islam, and the manner in which the deputations received by the Prophet were impressed with the virtue of embracing Islam. One common refrain runs through all these accounts. It was commented that the man who lived such a life and taught such virtues and exercised such holy influence could not be other than God's own man, and the religion which wrought such a remarkable change in the lives of the Mussalmans could not be other than a religion after God's own mind.

The deputations received from the various tribes were invariably housed in the mosque built by the prophet. The Jews and the Christians were allowed to offer their prayers in their own manner in this mosque. The duties of hospitality were shared by all the Mussalmans in turn.

## CHAPTER XII

### Evolution of the Tenets of Islam

For the first thirteen years of the prophet's ministry, *i.e.*, for as long as he lived at Mecca, all the orders that were revealed to him related to the cardinal tenets of the faith. The hostility and antagonism of the Qoreish would not let the Mussalmans perform freely the fundamental practices of Islam, and it was no use ordering something the performance of which was made by the non-believers an impossibility. Medina offered immunity from persecution and allowed the Mussalmans to translate their faith into action. For the first eight years of Hegira, however, the peace was being continually disturbed by the recurring war. The promulgation of orders relating to worship enjoined by Islam was therefore gradual.

The five cardinal tenets of Islam are: (1) Oneness of God and the revelation of God's will to man through a series of prophets—the last of the series being Muhammad, (2) prayer, (3) fasts, (4) Zakat and (5) Haj (pilgrimage to Mecca).

All these were divulged by degrees, the oneness of God being emphasized first, followed by insistence on the prophethood of Muhammad. The earliest forms of the prayer were much less strict. It was only later that it was enforced five times a day in its present form. The fasts were a few to start with, till their number was raised to days of one whole lunar month, *i.e.*, 29 or 30 days in a twelve-month. The proportion fixed for Zakat was slowly raised to its present level and the Haj was made compulsory—only for those who can afford to travel to Mecca—

after the fall of Mecca. The one controlling idea was to make the observation of these articles of faith as easy as could be consistent with the normal limits of human endurance. Asceticism and rigours of worship which caused torture to human body were strictly prohibited. What was asked was contrite heart, sincere repentance and serious continuous effort to avoid the ways of evil and to follow the path of virtue.

The Prophet's was the example which was followed by his followers. The result was that the increase in the number of Mussalmans and the spread of Islam throughout Arabia concentrated in his hands the direction of almost the entire country. Islam as a religion not only directs and regulates the relations of man with God, but it also controls *inter se* the relations of individuals, tribes, communities and nations. It is as much individual as tribal, as much tribal as inter-tribal, as much inter-tribal as national, and as much national as international. And there is a very good reason for this peculiarity of Islam. It recognizes no boundary line between Church and State, and it is for this reason that there is no place for a Machiavelli in Islamic polity. A religion is apt to lose its merit if it fails to be of use in any one sphere of human activity. It is the man who should be guided by the light of religion, and not the religion which should be made to yield to the convenience of the man. In the hands of the Prophet, the statecraft assumed the dignity of a religious vocation. The Arab tribes had for ages known no settled government, and any government which could not have treated them righteously could not have succeeded

in claiming or retaining their allegiance for any length of time. But they cheerfully submitted to the orders of the Prophet and of the people deputed by him to see that his orders were carried out. Besides appointing what may now be called officers of State, the Prophet appointed teachers to teach Quran and principles of Islam to new converts and also to teach them reading and writing.

Alongside the purely religious affairs, the Prophet attended also to the socio-religious needs of the Mussalmans. Here, again, the promulgation of the law was gradual. For the first time in the history of mankind, the right of women to inherit and to own property in her own name was recognized as a matter of religious principle. The laws of inheritance, *wakf*, (dedication of property for public use) and divorce were laid down, and the eating and drinking of certain articles of diet was prohibited. The drinking of wine was forbidden and the taking of interest on loans was declared illegal.

Thus slowly but surely, gradually but steadily, inch by inch, and stone by stone, were laid the foundations of a structure and was reared a fabric which has been the wonder of the world for the last thirteen centuries till one fine morning it was revealed to the prophet that "to-day We have perfected your religion and completed the gift upon you and chosen Islam for you as religion". On that decisive day, some of his followers devined that the need for the Prophet had ceased to exist.

## CHAPTER XIII

### Death of the Prophet

The Prophet now——10th year of Hegira—set out for Mecca for the performance of the first Haj since he had migrated to Medina and the last Haj of his life. He was accompanied by thousands of Mussalmans on this occasion, and at three different times on three successive days he addressed this large mass of people, chiefly talking about the oneness of God and forbidding the association of any one else with him. He told them that at the call of the angel of death, he might leave them shortly and that he was leaving behind for them something which, if followed strictly, would not let them go astray from the path of God—that something was the book of God, the Quran.

Soon after his return from Haj, he fell ill, but till a few days before his death, he used to go to the mosque and lead the prayers. The last of the prayers which he led was the evening prayer. When he got up to go to the mosque for the night prayers, he fainted away, and as he regained consciousness he washed himself and was about to go to the mosque when he fainted away again. This happened twice. He, therefore, asked Abu Bekr to lead the prayers in his stead.

Four days before his death, he asked for pen and paper so that he could leave something behind for their guidance. A majority of his followers who were present on the occasion said that they needed no more guidance than that of the Quran. The same day he went to the mosque and said his prayers,

along with Abu Bekr, and after prayers, gave a sermon which was to be the last sermon of his life. He said that God had allowed His servant (the prophet) to choose either the gifts of this world or the things which were with God, but he chose for himself the latter. He told them that the people which had preceded them had turned the mausoleums of their prophets and saints into places of worship, but the Mussalmans should desist from that. Continuing, he said that he had forbidden them from eating those things only which God in His book had forbidden them to eat. Later in the day, he called his daughter and his aunt and advised them to do good deeds before death overtook them, as otherwise he would not be able to save them from God.

On the morning of the day he breathed his last, he appeared to have regained repose. He smiled on seeing people offering their prayers in the mosque, but as the day advanced, the fainting became more frequent. When he regained consciousness, he was heard repeating the following words:—"With those whom God had favoured" and "God was the greatest of companions." He brushed his teeth with a twig and said thrice that nothing more was needed than that supreme companion. He was repeating this when his hands drooped down, he stared heavenwards and breathed his last. This took place in the 11th year of Hegira, on the 1st of Rabi-ul-Awwal—May 632 A.D. He was buried where he died.

He was illiterate. He lived a life of severe simplicity. The houses where he and his wives lived were built of mud walls and thatched with the leaves of date-palm. For days he had no oil to burn during the nights and no flour to bake breads. Oats

were his staple food and wheat could be afforded at long intervals; so was mutton. He very seldom ate beef, and even on these rare occasions, he is reported to have tasted it rather than eaten it. He did not like onions and garlic. Honey, vinegar, olive oil and pumpkin were his favourite food.

He walked with a quick firm step, and talked with a deep pleasant voice. He never stared at any one. When he felt pleased, he simply smiled. He never laughed loudly.

He did not use pyjamas, but tied a sheet round his loins. He usually wore a shirt and carried a *chaddar*. He always wrapped his *pugri* round a cap. He liked yellow colour and sometimes wore shirts made of cloth with red stripes.

He had two sons and four daughters. Both the sons died in his lifetime. He was an affectionate father. Of his daughters, Fatima, the wife of Ali, had a place all her own in his life.

He married eleven wives. Khadija was his first wife. She lived for about 25 years after her marriage with him. After her death, he married Aiyesha. Though young, she was very intelligent and had a keen perception of the things that matter in human life. Much of the knowledge of the household life of the prophet is due to her, and seeing what a decisive part the example and traditions of the prophet have played in building up the cultural life of Mussalmans, her share in the direction and formation of Islamic polity is not negligible. None of his other wives need be mentioned in a short sketch like this, nor is there room to refer to the attacks made on the prophet on the score of polygamy, or on the manner of taking these wives. But the fact remains

that he was a dutiful, loving husband who cherished all his wives equally well.

## CHAPTER XIV

### Character of Muhammad

A Prophet's best credential is the life that he lives and his only passport to people's heart is the character that he has. He should himself practise his own message before he can effectively call upon others to follow him.

Records of what the Prophet did and said have been handed down to us in a state of wonderful preservation and even the minutest acts of his domestic life have been recorded with reverence and pious care. A few instances are quoted below to indicate the working of his mind and to illustrate the disposition of his temperament.

Once when he was distributing the spoils of war, the people crowded round him so closely that one of them fell down upon him. He tried to ward him off with a thin stick, but it so happened that its end scratched this man's face. The Prophet at once offered his own face for a like treatment.

A Mussalman, who had got newly married invited his friends to a feast, but found that he had not enough to feed them all. He approached the prophet who sent for some flour from his own house. There was hardly a basketful of flour in the house and all this was sent out leaving nothing for the prophet or his household.

An Arab from the desert came to Medina to sell mutton (or flesh of camel). The Prophet purchased some under the impression that he had got the

money in his house, but later found out that he had not. The Arab raised a cry that he had been cheated. The Mussalmans asked him not to be nasty. The Prophet, however, calmed his followers telling them that the right was on the side of the Arab and explained to the Arab that he had bargained under a misapprehension. The Arab refused to be pacified till one of the prophet's followers paid him off.

He was well known for charity, and his charity, though diffuse, was not indiscriminate. Once a man asked him for some monetary help. The Prophet enquired if he had any thing with him. The man produced a bed-sheet and a cup which the Prophet offered to sell to any one who would offer the highest price. These two things fetched about a rupee, and for this money he purchased for the man a hatchet and a rope and told him to go to the jungle to cut wood and sell in the city and thus earn his living.

A woman of an influential Arab tribe was caught for theft. A deputation waited upon the Prophet recommending lenient treatment. He replied that even if his own daughter had committed theft, he would not have relaxed the law for her.

His daughter, Fatima, asked him if her relationship with the Prophet would secure her immunity on the day of final rockoning. He replied that nothing but her own good deeds would save her that day.

Once, on a journey when his followers were cooking their food, he undertook to collect firewood, and when they offered to relieve him of this, he told them that in ordinary secular affairs he did not like to place himself higher than them.

He worked as an ordinary labourer along with others when they were building the first mosque at Medina, and later on, on the occasion of the battle of the Ditch.

At the time of the battle of Badar, it was so arranged that three men were made to ride one camel in turns by stages. The Prophet took his turn with two other men like all others, even though all his followers offered to surrender their camels when it was their turn to ride.

On the day his son Qasim died, the sun was eclipsed. The credulous among his followers thought that this was the sure sign of his being the true Prophet of God, as anything which grieved him had a corresponding effect upon the heavenly bodies as well. He told them that the sun, the moon, and the stars were subject to the laws of God and that the birth or death of no one affected them.

He himself cobbled his shoes, milked his cows or goats, swept his court-yard, mended his garment, purchased provision for the house, and tethered his camels and fed them.

The Qoreish in Mecca offered to make the Prophet their king and to procure for him the most beautiful woman as a wife if he would desist from his mission, but he replied that even if they were to place the sun in his right hand and the moon in his left hand, he would not cease proclaiming the truth.

Once an Arab caught him by surprise napping under a tree, and drawing out his sword, asked him who could at that moment protect him from his sword. The Prophet replied that his God could protect him from any danger. The Arab was unnerved and the sword fell from his hand. The Prophet

picked up the sword and forgave the Arab who was so touched with his kindness that he at once professed his belief in him.

He owed a debt to a Jew. The Jew demanded repayment with insolence and severity. Omar got enraged but the Prophet calmed him and told him that, on the contrary, he should have asked him (the Prophet) to pay off the debt. At the same time he requested the Jew to be gentle in the manner of his demand.

Muhammad means *the praised*. The Qoreish would not call him by this name, and out of spite they called him Muzammin which means the *defamed*. The Prophet was not upset by this, and he used to tell his friends that the Qoreish did not abuse him. They abused the Muzammin while he was Muhammad.

Abu Safyan was the man who was at the bottom of almost all the big battles from Badar to the fall of Mecca. When Mecca was subjugated, the Prophet not only forgave him but declared his house a sanctuary.

The last days of the Prophet, says Mr. Amir Ali in his "Spirit of Islam", were remarkable for the calmness and serenity of his mind, which enabled him, though weak and feeble, to preside at the public prayers until within three days of his death. "One night, at midnight, he went to the place where his old companions were lying in the slumber of death, and prayed and wept by their tombs, invoking God's blessing for his "companions resting in peace". He chose Ayesha's house, close to the mosque, for his stay during his illness and as long as his strength lasted, took part in the public.

prayers. The last time he appeared in the mosque he was supported by his two cousins, Ali and Fazl, the son of Abbas. A smile of inexpressible sweetness played over his countenance, and was remarked by all who surrounded him. After the usual praises and hymns to God, he addressed the multitude thus: "Moslems, if I have wronged any one of you, here I am to answer for it; if I owe aught to any one, all I may happen to possess belongs to you." Upon hearing this, a man in the crowd rose and claimed three *dirhems* which he had given to a poor man at the Prophet's request. They were immediately paid back with the words: "Better to blush in this world than in the next." The Prophet then prayed and implored heaven's mercy for those present and for those who had fallen in the persecutions of their enemies; and recommended to all his people the observance of religious duties and the practice of a life of peace and good-will, and concluded with the following words of the Koran: "The dwelling of the other life we will give unto them who do not seek to exalt themselves on earth or to do wrong; for the happy issue shall attend the pious."

## THE QURAN AND HADITH

BY MOULANA YAKUB HASAN

### I. The Quran

The religion of Islam is based on Kitab (the book) and Sunnat (the practice of the Prophet). Quran was revealed to the Prophet Muhammad in the course of 23 years. A sort of trance used to come over him and after it passed away, the Prophet used to send for one of his followers and make him write down the verses revealed to him just a little while ago, the Prophet himself not knowing how to read and write. The verses were also committed to memory by his followers and were being constantly recited in daily prayers. Some of the chapters in the Quran were revealed in their entirety at one time and in one trance, but other chapters have been made up of verses revealed at different times and at different places.

There are 114 chapters in the Quran, 86 of which were revealed at Mecca in the course of 13 years and the rest at Medina after the Prophet's *Hijrat* to that town till his death in 10 A.H. After his death, the first Khalifa, Hazrat Abu Bucker, sent for the collection which was in charge of one of the wives of the Prophet and had all the chapters copied by Zaid, who was the principal scribe employed by the Prophet for writing down the revelations. By the time the third Khalifa, Hazrat Usman, was appointed to the office, Islam had spread over Egypt, Syria, Mesopotamia and a large part of Persia, and thousands

of non-Arabs had also come within the fold of Islam. The Arab Muslims themselves spoke different dialects of Arabic which differed considerably from the pure Arabic of the Qureish of Mecca. Therefore, there were different readings of Quran by different people, and Khalifa Usman thought it advisable that an authorized version of Quran should be issued and that all people should combine on it. For this great purpose, he appointed a committee, of which Zaid, the Prophet's principal scribe, was the principal member. People were asked to appear before this committee and recite the verses as they heard from the Prophet himself, and no verse was taken down unless at least two persons vouched for its authenticity. Thus every verse in the copy of the Quran compiled by the order of the first Khalifa was verified by at least two witnesses. Usman sent copies of this authorized edition to the heads of all the provinces under Muslim occupation, and ordered all other copies to be destroyed. The Quran that is now before the world is the very same that was written down at the time of each revelation, that was kept in the custody of the Prophet's wife, Hafsa, of which, a copy was made by the order of the first Khalifa, which was verified by an authoritative committee and was finally published by the third Khalifa Usman.

It will thus be seen that the claim that Quran is purely the word of God, that there is not a word in the book that was not actually revealed to the Prophet in a peculiar manner, and that not a word that was revealed to the Prophet was omitted to be written in the book is founded on indisputable facts. Among all the holy books which formed the

record of the teachings of the founders of various religions, Quran is the only book which comprises only the direct revelations from God from the beginning to the end. Compare this with the Gospels of Jesus Christ, the immediate predecessor of Quran in the series of revealed books that commenced with the Torah of Moses, on which the religions of Christianity and Judaism are respectively founded. Jesus Christ's ministry was limited only to 3 years, and the few disciples, not more than a dozen, that he converted during his lifetime, were dispersed after the Crucifixion. His life and teachings are recorded in the four Gospels in the New Testament of the Bible. These Gospels are called after the names of those who compiled them. The authors of the first and the last, St. Matthew and St. John, were two of the Apostles of Christ, but the other two had not even seen the Founder of Christianity. Their qualification to undertake this august task was that St. Mark was the nephew of one of the Apostles, St. Barnabas, whom and St. Paul he had attended on their first mission. He was not allowed by St. Paul to go with them on the second mission, but he was afterwards reconciled to him and joined him in Rome. St. Luke was probably a Gentile who had become a faithful companion of St. Paul. These two authors of the Gospels derived all the materials for their books second-hand, from St. Paul who was himself not a disciple of Christ but his bitterest enemy during his ministry. The four Gospels were composed by these compilers by themselves severally and not in collaboration. Inasmuch as the inspired teachings of an inspired prophet are recorded in them together with his life and doings, the

Gospels find a place among the holy books, but they cannot claim to be revealed books in the same sense as the Quran.

The five books of Torah are said to have been written down by the Prophet Moses himself in the last days of his life. One of the writers who compiled the "Helps to the study of the Bible" published by the Oxford University Press says:—

> This conclusion, however, does not oblige us to believe that Moses wrote every word of the Pentateuch, but that he was the original compiler from such documents as were then accessible. . . The several books were enriched with numerous notes, archæological and explanatory, from the hands of later editors and revisers.

As the statutes and ordinances revealed to Moses and the legislative revelation vouchsafed directly to him form part of the book, together with the autobiographical account of his own life and its incidents, the Torah is no doubt a valuable record of sacred history and a remarkable code of moral and spiritual law, but it owes its inception not to one but to several brains and its compilation is the work of a generation of uninspired writers.

God says: "And we did not send any apostles but with the language of his people so that he might explain to them clearly." (Quran, Ch. 14-4.) Jesus Christ's ministry took place at a time when his country was under Roman subjugation and Latin was the language of the culture that prevailed then in Palestine. Christ no doubt delivered God's message to his people, the Jews, in Hebrew, but the four Gospels were composed in Greek, not the Greek of the classical writers but a particular kind or growth called Judæao-Greek which was spoken by a large body of Jews in Palestine and Egypt. As a literary composition, the Gospels possess

no merit whatever and Moses' Torah still less, for the original old Hebrew was from time to time replaced by later dialects in the several revisions that the book went through. In Quran, on the other hand, God delivered His message for the whole of mankind to Muhammad in the most highly polished Arabic with which Muhammad was famlliar, and there was not a man among the Qureish who prided on the purity and diction of their language, who spoke Arabic more eloquently than Muhammad did. The result is that Quran is a literary gem receiving additional importance owing to the fact that the whole of it was received from above. Quran as a literary composition held such a high place in Arabic that the renowned literary men of the time who were bitter opponents of the Prophet found themselves incompetent to produce anything like a chapter or even a few verses like the Quran when they were challenged by God to do so. The sublimity of the language, the variety of the composition of different chapters, the peculiarity of the style of this wonderful piece of literature played as great a part in winning over the most stubborn people to Islam as the convincibility of the arguments used, irresistibility of the appeal made to one's reason, and the thundering notes of threats held out to the unbelievers. Muhammad did not claim to perform miracles like those with which Moses and Jesus are credited, but Quran was held out to the people when a miracle was demanded and what could be a greater miracle than Quran considering that it was produced by an illiterate man who did not even have the society of the Jews and the Christians learned in their sacred literature.

Quran being the word of God and God alone is infallible, implicit belief in its truth is essential to be a true Muslim. It does not contain anything that is unacceptable to reason and the moot question of the conflict of religion and science does not affect Islam as it does Christianity. Quran claims that in it was brought to completion the religion which was first preached by Abraham, which was first codified by Moses, first sung by David in his Psalms, which first assumed the status of statecraft under the imperial Prophet Solomon, and became highly spiritualized by Jesus, 'the Spirit of God'. In testifying to the truth of Torah and the Gospel, Quran reproduces the sacred history from the story of the Creation to the Crucifixion of Christ, with several corrections and modifications, completely eliminating the unnecessary details which disfigure and compromise the earlier books. The Commandments of the previous books have been revised, made easier, and perfected, in Quran and now form a complete moral, social and legal code. The world has no more need of an inspired teacher and, therefore, Muhammad was declared to have been the last message-bearer of God, and Quran, the last message, the final word that has replaced the earlier versions of God's one religion for the whole of humanity.

The arrangement of the verses in the chapters was attended to by the Prophet himself who also gave them their names. The chapters are of different length, the smallest are of 30 to 50 verses, the medium contain roughly from 50 to 150 verses, and the largest chapter has as many as 286 verses.

The chapters are not arranged in the book in chronological order but in the order in which they

were being generally recited by the Mussalmans in the last days of the Prophet, the longest chapters being placed in the beginning and the shortest at the end.

Selections from Quran are appended to this book, the Roman figures denote the order of the chapters in the present arrangement and the Arabic figures the chronological order.

## II. Hadith

Prophet Muhammad's life was naturally the best interpretation of the teachings of Quran, and all his people closely copied his example. They used to turn to him for advice in all matters and he used to settle their disputes, try cases and dispense justice. After the Prophet's death, his companions (Sahaba) were dispersed all over the Muslim countries, and everywhere people flocked to them and learnt from them about the doings and sayings of the Prophet. These latter people carried the knowledge to others Some of the learned men set up seminaries in which they narrated the *hadiths* (the sayings and doings of the Prophet). Thousands of *hadiths* thus became current and some people collected them in books. Imam Malik's (died 179 A.H.) was the first authentic collection of the kind. When quotations are carried from person to person, they are liable to undergo some modifications and it was unavoidable that different narrators would narrate the same *hadith* in different forms and languages. Persons were also not wanting who, in order to obtain sanction for their own opinions, unscrupulously fabricated *Hadiths* to suit their own purposes. It soon became

very difficult to distinguish between a true and a manipulated or fabricated *hadith*. A canon was, therefore, necessary for testing *hadiths* and some of the learned men devoted their attention to evolve one. Imam Shafa-i (d. 204 A.H.) wrote a book on the principles of *hadith*, and others compiled biographical dictionaries of the narrators of *hadiths*. Among the various collectors of *Hadiths*, there are six who have tested *Hadiths* very carefully and pointed out what value should be attached to each tradition. Two of these collectors, Imam Bukhari (d. 256 A.H.) and Imam Muslim (d. 261 A.H.) have selected and entered into their books only such *hadiths* as they had satisfied themselves after closest scrutiny, to be absolutely true.

In every question relating to prayers, service, religious ceremony, social, civil or criminal law, reference is first made to Quran and then to *Hadith*, and private judgment is only resorted to in details or matters for which no authority is found in the Quran and Hadith. This method had the approval of the Prophet himself as will be seen in the following *Hadith*:

When the Prophet sent Mu'adh as a governor to Yaman, he asked : 'How wilt thou decide when a cause is set before thee ?' He said : 'I will decide by the book of God.' 'But if thou find nothing (therein) ?' 'Then I will decide by the example of the Prophet.' 'And if thou find nothing in the example of the Prophet ?' 'Then I will exercise my own judgment, and I will not fail.' The Prophet stroked his breast.

Acting on this principle, four Imams have compiled voluminous books of laws and regulations for the guidance of the four principal Sunni sects—Hanafi, Shafi, Maliki and Hambli, and other Imams for the Shia and other sects,

As long as none of the Quranic commandments are controverted and no authentic *hadith* of the Prophet is distorted or misinterpreted, Mussalmans have every freedom to amend, alter or modify the laws and regulations codified by the various Imams. This elasticity and unrigidity in the matter of laws is responsible for the springing up of numerous sects within the pale of Islam.

APPENDIX—A

# SELECTIONS
FROM

# THE HOLY QURAN

### THE OPENING—CH. 1—5

In the name of God the Most Compassionate, the Merciful.

1. Praise to Allah, the Sustainer of the worlds!
2. The most Compassionate, the Merciful!
3. The Master of the Day of Judgment!
4. Thee do we serve and thee do we beseech for help.
5. Guide us on the right path;
6. The path of those upon whom Thou hast bestowed favours,
7. Not those upon whom wrath is brought down, nor those who go astray.

### THE CLOT—XCV I—1
(The first revelation)

1. Read in the name of thy Lord who created.
2. He created Man from a clot.
3. Read, and thy Lord is most Beneficent.
4. Who taught with the pen.
5. Taught man what he knew not.

[1st revelation ends here]

6. Ay! verily, man is inordinate.
7. Because he sees himself free from want.
8. Verily to thy Lord is the return.

9. Dost thou see him who forbids.
10. A servant when he prays?
11. Thinkest thou if he were on the right way.
12. Or bade piety?
13. Dost thou see, he called (it) a lie and turned back?
14. Dost he not see that Allah does see?
15. Ay! if he desist not, we will certainly smite his forehead,
16. The lying, sinful forehead.
17. Then let him call his council.
18. We too would call the guards (of hell).
19. Nay! obey him not, but make obeisance and draw nigh (to Allah).

### THE MAJESTY XCVII—22

In the name of God the Most Compassionate, the Merciful.

1. Verily we have revealed it on the glorious night.
2. And what shall make thee understand what the glorious night is?
3. The glorious night is better than a thousand months.
4. The Angels and the Spirits descend in it by the permission of their Lord, on every matter;
5. Peace! it is till the break of the morning.

### THE WRAPPED UP LXXIV—4

In the name of God the Most Compassionate, the Merciful!

(The second revelation)

1. O thou wrapped up!
2. Arise and warn.
3. And thy Lord do magnify,

4. And thy raiment do purify,
5. And uncleanness do shun.

(The second revelation ends here)

6. And bestow not favours that thou may'st gain increase,
7. And for the sake of thy Lord, be patient.
8. When the trumpet is sounded,
9. That then shall be the hard day,
10. For the unbelievers, anything but easy.
11. Leave Me and him alone whom I created,
12. And gave him vast riches,
13. And sons dwelling in his presence,
14. And I smoothed things down for him smoothingly;
15. Yet he desires I should add more.
16. Certainly not! verily he is opposed to our communications.
17. I will drive him up the hill (of difficulty).
18. How he reflected and determined!
19. Curse on him how he determined!
20. Again curse on him how he determined.
21. Then he looked,
22. Then he frowned and scowled,
23. Then he turned back and swelled with pride.
24. Then he said: This is naught but enchantment copied (from others);
25. This is naught but the word of a mortal.
26. I will cast him into hell.
27. And what shall make thee understand what hell is?
28. It leaves not, nor spares.
29. It scorches the mortal.
30. Over it are nineteen.

31. And we have not made but angels the guardians of the fire, and We have not made their number but as a trial for those who disbelieve, that those who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah make err whom He pleases, and He guides whom He pleases, and none knows the hosts of thy Lord but He Himself; and this is not but a reminder to the mortals.

SECTION 2.

32. Ay! By the Moon!

33. And the Night when it retreats!

34. And the Morn when it brightens!

35. Verily it is one of the greatest (calamities)

36. A warning to mortals:

37. To him among you who wishes to go forward or remain behind.

38. Every soul is held in pledge for what it earns,

39. Except the people of the right hand;

40. In gardens, shall they ask

41. Of the wicked:

42. What has brought you into hell?

43. They will say: We were not of those who prayed;

44. And we did not feed the poor,

45. And we wrangled with those who wrangled,

46. And we called the Day of Judgment a lie,

47. Until the certainty did come to us.

48. Now the intercession of the intercessors shall not avail them.

49. What is then the matter with people that they turn from the reminder (*i.e.*, Quran),

50. As if they were asses taking fright,

51. Flying from a lion?

52. Ay! every one of them desires that he may be given pages spread out!

53. Ay! but they fear not the hereafter.

54. Ay! verily it (*i.e.*, Quran) is a reminder,

55. So let him who will, mind it.

56. But they will not mind unless Allah pleases; He is the one to be feared and He is the one to forgive.

### THE UNITY CXII—19

In the name of God, the Most Compassionate, the Merciful.

1. Say: He, Allah, is One!
2. Allah, He is independent!
3. He begets not, nor is He begotten,
4. And none is like Him.

### THE UNBELIEVERS CIX—15

In the name of God the Most Compassionate, the Merciful.

1. Say: O unbelievers!
2. I serve not what ye serve,
3. And ye serve not Him whom I serve,
4. Nor will I serve what ye serve,
5. Nor will ye serve Him, Whom I serve.
6. To you your religion (or recompense), and to me my religion (or recompense).

### THE CHARGERS. C—97

1. By the chargers that run panting!
2. And those that strike fire dashing!

3. And those that scour at morn!
4. And stir up the dust thereby!
5. And cleave through a host thereby!
6. Verily, man is ungrateful to his Lord;
7. And verily, he is witness thereof;
8. And verily, in the love of weal he is keen.
9. Does he not know that when what is in the graves shall be laid bare,
10. And what is in the breasts shall be brought forth,
11. Verily, on that day their Lord shall know all about them?

THE EARTHQUAKE. XCIX—95

In the name of GOD, the most Compassionate, the Merciful.

1. When the earth is shaken with her shake,
2. And the earth brings forth her burdens,
3. And man says, What has befallen her?
4. On that day shall she tell out her tidings,
5. For that thy Lord will inspire her.
6. On that day shall men come up in companies, that they may be shown their works:
7. And whoso has done an atom's weight of good, shall see it,
8. And whoso has done an atom's weight of evil, shall see it.

THE DAYBREAK. LXXXIX—10

In the Name of GOD, the Most Compassionate, the Merciful.

1. By the daybreak!
2. And the ten nights!
3. By the even and the old!
4. By the night when it retires!

5. Is there in that an oath for one who has sense?

6. Hast thou not seen how thy Lord dealt with Ad.

7. (Of) Aram possessors of high structures,

8. The like whereof has not been reared in (other) countries?

9. And Tamud, who hewed the rocks in the valley?

10. And Pharaoh the lord of hosts?

11. Who transgressed in the countries,

12. And multiplied wickedness therein?

13. Then thy Lord poured out upon them the scourge of torment;

14. Verily, thy Lord is on the watch!

15. And as for man, when his Lord tries him and honours him, and is bounteous to him, he says: My Lord honours me;

16. But when he proves him and straitens his circumstances, he says: My lord has disgraced me.

17. Ay! but ye honour not the orphan,

18. Nor ye urge one another to feed the poor;

19. And ye devour the heritage [of the weak], devouring greedily;

20. And ye love wealth with exceeding love.

21. Ay! when the earth shall be crushed with a crash, crushing,

22. And thy Lord comes, and angels rank on rank,

23. And hell on that day shall be brought nigh; —on that day shall man be mindful, but what shall mindfulness avail him?

24. He shall say: O! would that I had sent something before for my life!

25. But on that day none shall torment as He torments.

26. And no one shall bind as He binds.

27. O! contented soul!

28. Return to thy Lord, well-pleased and well-pleasing;

29. And enter thou among My servants,

30. And enter thou My garden.

NOAH. LXXI—68

In the Name of God, the Most Compassionate, the Merciful.

1. Verily, WE sent Noah to his people, [saying] Warn thy people ere a painful torment come upon them.

2. He said: O my people! verily, I am to you a plain warner,

3. That ye should serve God and fear Him, and obey me.

4 He will pardon you [some] of your sins, and respite you until a stated term; verily, the term of God, when it comes, will not be deferred; did ye but know!

5. He said: My Lord! verily, I have called my people night and day.

6. But my call only increases them in aversion;

7. And verily, so oft I call them, that thou mayest forgive them, they put their fingers in their ears, and cover themselves with their garments, and persist, and proudly disdain [to believe].

8. Then verily, I called them openly;

9. Then verily, I spoke to them in public and I spoke to them in private;

10. And I said: Ask forgiveness of your Lord; verily, He is the Most Forgiving.

11. He will send down upon you the cloud raining in torrents.

12. And will help you with wealth and sons and will make for you gardens, and will make for you rivers.

13. What has come to you that ye hope not for greatness from God;

14. When he has created you through various stages?

15. Do ye not see how God created the seven heavens, one above the other:

16. And made the moon therein a light, and made the sun a lamp:

17. And GOD has made you grow out of the earth as vegetable:

18. Then He will make you to return to it, and will bring you forth a (new) bringing forth:

19. And GOD has made the earth a wide expanse for you.

20. That ye may walk therein through wide paths.

### SECTION 2

21. Noah said: My Lord! verily, they have rebelled against me, and they follow him whose wealth and children have added nothing to him but loss;

22. And they have plotted a great plot;

23. And they say: By no means leave your gods, nor Wadd, nor Suwa', nor *Yaghuth*, nor Yaluq, nor Nasr;

24. And indeed they have led astray many; and do not Thou increase the wrong-doers in aught but perdition.

25. Because of their sins they were drowned then made to enter into the fire [of hell], and they found none to help them against GOD.

26. And Noah said: My Lord! leave not on the earth any dweller of the unbelievers;

27. For, verily, if Thou leave them, they will lead astray Thy servants, and will not beget any but wicked, ungodly [people].

28. My Lord! forgive me and my parents, and him who enters my house believing: and the believing men and believing women; and not increase the wrong-doers in aught but ruin.

## IRON LYVII—99

In the Name of GOD, the Most Compassionate the Merciful.

1. Whatever is in the heavens and the earth glorifies GOD, and He is the Mighty, the Wise.

2. His is the kingdom of the heavens and the earth; He gives life and causes death; and He is potent over all things.

3. He is the First and the Last, and the Manifest and the Hidden; and He knows about all things.

4. He it is who created the heavens and the earth in six days, and then became firm on the Throne; He knows what goes into the earth, and what comes out of it, and what comes down from heaven, and what mounts up to it; and He is with you wherever ye are; and GOD sees what ye do.

5. His is the kingdom of the heavens and the earth, and to GOD are the affairs returned.

6. He makes the night to pass into the day, and He makes the day to pass into the night, and He knows what is in the breasts [of men].

7. Believe in God and His apostle, and expend out of that whereof He has made you heirs; and those of you who believe and expend [in alms], for them is a great reward.

8. And what is in you that ye believe not in God when the apostle calls you to believe in your Lord; and he has already received your covenant, if ye be believers.

9. He it is who sends down clear communications upon His servant, that he may bring you forth from darkness into light; and, verily, God is kind [and] merciful to you.

SECTION 2

16. Is not the time come for those who believe that their hearts should be humbled at the mention of God and what has come down [to them] of the truth, and that they be not like those who had been given the book before, and to whom the time was prolonged, but their hearts grew hard, for many of them were transgressors?

17. Know that GOD quickens the earth after it has been dead; now have WE made the communications clear to you, that ye may understand.

18. Verily, the charitable men and charitable women, and those who lend to GOD a goodly loan, it shall be doubled to them, and for them is an honourable reward.

19. And those who believe in GOD and His apostles, these are they that are the truthful and the faithful in the sight of their Lord; they shall

have their reward and their light; and those who believe not and call Our communications lies, these are the inmates of the hell.

### THE COMPASSIONATE LV—40

In the name of GOD, the Most Compassionate, the Merciful.

1. The Compassionate
2. Has taught the Qur'an;
3. He created man,
4. Taught him clear speech;
5. The sun and the moon follow a reckoning.
6. And the herbs and the trees do homage.
7. And the heaven, He raised it, and He made the measure,
8. That ye should not transgress in respect of the measure;
9. But keep up the balance with equity, and stint not the measure.
10. And the earth, He has set it for living things:
11. Therein is fruit, and the palm with sheaths,
12. And grain with chaff and fragrance.
13. Which then of the bounties of your Lord will ye falsify?
14. He created man of crackling clay like the potter's,
15. And created Satan from pure fire.
16. Which then of the bounties of your Lord will he falsify?
17. Lord of the two easts, and Lord of the two wests,
18. Which then of the bounties of your Lord will ye falsify?

19. He has let loose the two seas which meet together,

20. Between them is a barrier they cannot pass.

21. Which then of the bounties of your Lord will ye falsify?

22. From them come forth pearls, great and small.

23. Which then of the bounties of your Lord will ye falsify?

24. And his are the ships towering on the sea like mountains.

25. Which then of the bounties of your Lord will ye falsify?

SECTIONS 2

26. All who are on it [i.e., the earth] pass away,

27. But the face of thy Lord full of majesty and glory endures.

28. Which then of the bounties of your Lord will ye falsify?

* * * *

29. Blessed be the Name of thy Lord full of majesty and glory!

THE VICTORY, XLVIII—III

In the Name of GOD, the Most Compassionate, the Merciful.

1. Verily, WE have given thee a clear victory.

2. That GOD may pardon thee what has gone before of thy fault, and what remains behind and may complete His favour upon thee, and guide thee into the straight path.

3. And that GOD may help thee with a mighty help.

4. He it is who sent down the shechina into the hearts of the believers, that they might have more of faith added to their faith; and GOD'S are the hosts of the heavens and the earth; and GOD is Knowing Wise:

5. That He might make the believing men and the believing women enter into gardens, beneath which rivers flow, to abide therein and remove from them their evil; and that will be a grand bliss in the sight of God;

6. And that He might torment the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women—who think evil thoughts about GOD; over them shall be a turn of evil and GOD is wrath with them, and will curse them and he has prepared hell for them; and evil is the journey [thither]!

7. And GOD'S are the hosts of the heavens and the earth; and God is Mighty, Wise.

8. Verily, WE have sent thee as a witness and a bearer of glad tidings, and a warner;

9. That ye may believe in GOD and His apostle, and may assist Him and honour Him; and glorify Him morning and evening.

10. Verily, those who swear fealty to thee do but swear fealty to God: the hand of GOD is over their hands; and whoso breaks [his] oath only breaks [it] against his own soul; and whoso fulfils what he has covenanted with GOD He will give him a great reward.

## APPENDIX—B

# SAYINGS OF MUHAMMAD

### ABUSE.

1. I said, 'O Prophet of God! teach me (something).' The Prophet said, 'Abuse no one.' I never abused after this any freeman, or slave, or camel or sheep. 'And despise not anything good,' the Prophet said; 'and speak to thy brother with an open countenance; verily that is of good acts and kindnesses; and if a man revile thee and reproach thee for what he knows in thee, then reproach not him for what thou knowest in him, so that thou mayest have the reward thereof and the sin thereof be against him.'

2. Do not abuse the dead, for then ye would hurt the living.

3. 'It is of the greatest sins,' the Prophet said, 'that a man use invectives towards his parents' They said: 'And does a man use invectives towards his parents?' the Prophet said, Yes, a man (when he) abuses the father of (another) man, and he in turn abuses his father; and likewise (when) he abuses (another's) mother, and he in turn abuses his mother.'

### ADULTERY.

4. The adultery of the eye is looking (lustfully), the adultery of the ears is hearing (what is wrong), the adultery of the tongue is speaking (what is wrong), the adultery of the hands is seizing (wrongfully), the adultery of the feet is walking (with

unlawful intents), and the heart lusts and desires, and the private parts (of men) do either confirm or nullify.

5. He is not of us who seduces a woman from her husband, or a slave-girl from her master.

ANGER.

6. 'Who do ye imagine to be strong or powerful?' said the Prophet. 'He who throws people down,' replied his disciples, 'Nay!' said the Prophet, 'it is he who masters himself when angry.'

7. No servant (of God) has drunk a draft that is better in the sight of God than that of anger which he has suppressed, seeking the pleasure of God.

AVARICE.

8. Two defects cannot be found together in a Mu'min*: avarice and evil disposition.

BACKBITING.

9. 'Do ye know what backbiting is? It is the speaking of one of you what he hates in his brother.' A man said, 'But what if that (fault) be in my brother?' 'If it be in him as thou sayest,' the Prophet replied, 'thou hast backbitten him; and if it be not in him as thou sayest, thou hast falsely accused him of it.'

10. Backbiting is more grievous than adultery; God will not pardon the backbiter until his companion (when he was wronged) pardons him that

BLOOD SHEDDING.

11. The grievous sins are the joining (of others with God), disobedience to parents, the killing of breathing beings, and swearing to a lie.

* Mu'min = Believer.

12. Of all men, the people who have faith abstain most from killing.

### BRIBERY.

13. The Prophet cursed the giver of bribes, and the taker of bribes in deciding causes.

### BROTHERHOOD.

14. By Him in whose hand stands my life! no servant (of God really) believes until he loves for his brother what he loves for himself.

15. Whoso among you is able to benefit his brother, must do it.

### CALUMNY.

16. A man named Huzzal, of the tribe of Aslam, reported to the Prophet concerning the adultery of a certain man and woman—and it was some time before any punishment was ordained for calumniating women. The Prophet said, 'O Huzzal! if thou hadst covered it with thy mantle, it would certainly have been better for thee.'

17. A calumniator shall not enter paradise.

### CHARITY.

18. Every good work is charity.

19. Thy smiling in thy brother's face is charity; thy bidding what is good is charity; thy forbidding what is wrong is charity; thy putting a man in an unknown land on the right road is charity for thee; thy assisting a man who has a defect in the eye is charity for thee; thy removing stones and thorns and bones from the road is charity for thee; and thy emptying the bucket into the bucket of thy brother is charity for thee.

20. A man said, 'O Prophet of God! I have a dinar* with me.' The Prophet said, 'Then bestow it upon thyself.' The man said he had another more. 'Then,' said the Prophet, 'bestow it upon thy children.' 'I have yet another,' the man said. 'Then bestow it upon thy wife, was the Prophet's reply. 'I have yet another,' the man said. 'Then bestow it upon thy dependents,' said the Prophet. The man said, 'I have yet another. Then,' said the Prophet, '(bestow it) upon whom thou seest fit.'

21. When a man dies, his works also stop, except three: acts of charity which are continued, knowledge by which (all) profit, and a righteous issue which prays for him.

### CLEANLINESS.

22. Cleanliness is one-half of the faith.

23. Verily, God is pure, and loves the pure, is cleanly and loves the cleanly, is beneficent and loves the beneficent, is generous and loves the generous.

### CHASTITY.

24. O God! I beg of thee guidance and piety and chastity and independence.

25. 'What man is the most excellent!' It was asked of the Prophet. 'Every clean-hearted, true-tongued man,' said the Prophet. 'We know the true-tongued man, but what is the clean-hearted (man)?' they said. 'He is the pure, the pious, in whom there is no sin, and no transgression, and no grudge, and no envy,' was the Prophet's reply.

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* Dinar = a gold coin.

### CONVERSATION.

26. To be alone is better than (to have) a bad companion; and a good companion is better than being alone; and dictating the good is better than keeping silence; and silence is better than dictating evil.

### DECENCY.

27. I went to the Prophet in a mean dress. He said, 'Hast thou any means?' I said, 'Yes.' The Prophet said, 'What means hast thou?', I said, 'God has given me all the means.' 'Since God has given thee the means,' the Prophet said, 'let the signs of God's favour to thee appear on thy person.'

28. Asma, daughter of Abu-Bakr, came to see the Prophet with a thin cloth over her. The Prophet turned aside from her, saying: 'O Asma, when a woman reaches her age, it is not good that any part of her (body) should be seen except this and this,' (pointing to his face and hands).

### DISHONESTY.

29. The Prophet of God passed by the market-place to a heap of corn and thrust his hand into it; then his fingers felt damp. He said: 'What is this, O master of corn?' The man said: 'O Prophet of God! rain fel lupon it.' The Prophet said: 'Why dost thou not then keep (the wet portion of) it above the (dry) corn, so that men may see it? He who deceives us, is not of us.'

### DIVORCE.

30. The most hateful of (all) lawful things, in the sight of God, is divorce.

### DISPOSITION.

31. I asked the Prophet concerning righteousness and sin. He said: 'Righteousness is to have a good disposition; and sin is what pricks within thy bosom, and what thou wouldst be averse to make public.'

### DRINKING.

32. An intoxicant is the sum of all sins.

33. Drink no intoxicant, for verily, it is at the head of all filthy actions, and beware of sinning, for, verily, with sin alights the vengeance of God.

### EDUCATION.

34. No present or gift of a parent, out of all the gifts and presents to a child, is superior to a good liberal education.

35. That a man give a liberal education to his child, is better for him than that he give a large measure of corn in alms.

### ENVY.

36. Faith and envy cannot dwell together in the heart of a servant (of God).

37. Be on your guard against envying others; for verily it eats up goodness as fire eats up a fuel.

### FLATTERY.

38. A man praised another too much; whereupon the Prophet said: 'Woe to thee! thou hast struck at the neck of thy companion.' This he repeated thrice, and then said: 'Whoso would praise his brother in full earnest, let him say: "I take such-and-such a one as such, and God knows him better," and let him not justify any one against God, but say, "I take such-and-such a one as such," if he knows that in him.'

39. A man came to the Prophet, and said: 'O thou best of (all) creatures!' The Prophet said: 'That was Abraham.'

40. Do not eulogize me as the Christians eulogize the Son of Mary, for verily I am a servant of God; call me then a servant of God and His apostle.

FORGIVENESS.

41. Verily, it is better that the leader should err on the side of forgiveness rather than that he should err in punishing.

42. I found this inscribed on the hilt of the Prophet's sword: 'Forgive him who wrongs thee; join him who cuts thee off; do good to him who does evil to thee; and speak the truth although it be against thyself.'

43. A man came to the Prophet, and said: 'O Prophet of God! how many times should I forgive a servant?' The Prophet kept silent. The man repeated the question thrice. 'Forgive thy servant seventy times every day,' said the Prophet.

44 The prophet of God was sitting in the midst of his companions, when a man rose against Abu-Bakr, and insulted him; but Abu-Bakr turned a deaf ear. The man insulted a second time, and Abu-Bakr took no heed. He repeated the insult a third time, whereupon Abu-Bakr retorted. Immediately the Prophet stood up (to go away). Abu-Bakr said: 'O Prophet of God! Art thou angry with me?' He said: 'No! but an angel had come down from heaven to give him the lie to what he said to thee; but since thou hast retorted, the angel is gone away, and now Satan sits (with thee); so I am not going to sit while Satan sits.'

### FRIENDSHIP.

45. The Mu'min is the abode of friendship; and there is no good in him who does not befriend nor is befriended.

### GOOD WORK.

46. Let none of you long for death; if he is a doer of good works, it may be that he will increase his good works, and if he is an evil-doer, it may be that he will turn back with penitence.

47. Nothing keeps away the decree (of God) except prayer, and nothing increases the life (of man) except goodness; and man is only denied the provisions (of life) because of sins upon which he falls.

48. A man who points out the good, is like one who does it.

### GRATITUDE.

49. He who is not thankful to men is not thankful to God.

### GREED.

50. Verily, greed is poverty, and having no hope is riches; a man when he has nothing to hope for is independent.

51. If the son of Man had two vast plains full of wealth, he would yet long for a third, and nothing fills the innermost part of the son of Man but dust.

### GREETINGS.

52. Shall I tell you of a thing which when ye do, ye will love one another? Extend greetings among yourselves.

### GUEST.

53. 'O Prophet of God! there is a man who does not regard in me the right of a guest when I am on a journey, should I then perform my duty to him by receiving him as my guest when he happens to be on the journey?' 'Yea,' said the Prophet, 'receive him hospitably.'

54. Hospitality extends to a guest for three days after which it becomes *sadaqah* (alms-giving).

55. Whoso believes in God and in the last day, let him honour his guest with all kindness; at the same time it is not lawful for a guest to remain with his host so as to make him sin (by his inability to treat him for a longer period equally hospitably).

### HEALTH.

56. Whoso wakes up in the morning in the full security of his heart, and his body free from harm, having also his day's food, it is as though the world, all of it, is driven to him.

57. There are two favours (of God) which many among men are foolish (enough) to ignore—health and leisure.

### HEARSAY.

58. It is lying enough for a man to say whatever he hears.

### HUMILITY.

59. He who humbles himself for (the sake of) God, him will God exalt: he is small in his own mind, and great in the eyes of the people. And he who is proud and haughty, God will render him contemptible, and he is small in the eyes of the people and great in his own mind, so that he becomes more contemptible to them than a dog or a swine.

### HYPOCRISY.

60. Ye shall find the double-faced, who came to thee with one face, and come to the others with another face, to be the worst of men, in the sight of God, on the day of resurrection.

61. The signs of a hypocrite are three, although he fasts and prays and thinks that he is a Muslim when he speaks, he tells lie; when he promises, he fails; and when he is trusted, he plays false.

### INTENTIONS.

62. Actions are only (judged) by intentions.

### JUDGMENT.

63. When the Prophet sent Muadh as a gevernor to Yaman, he asked: 'How wilt thou decide when a cause is set before thee?' He said: 'I will decide by the book of God.' 'But if thou find nothing (therein)?' 'Then I will decide by the example of the Prophet.' 'And if thou find nothing in the example of the Prophet?' 'Then I will exercise my own judgment, and I will not fail.' The Prophet stroked his breast.

### JUSTICE.

64. Let no one judge between two parties in a suit when he is in a rage.

65. My Lord has bidden me do nine things: the fear of God in secret and in public; a just word amidst anger and pleasure, and a (middle) way in poverty and affluence; and that I perform my duties as a relation to him who cuts off all ties with me, and give to him who denies me, and forgive him who wrongs me, and that my silence be for reflection, and my speaking be for a

remembrance (of God), and my eye (sight) be to take example, and that I bid justice.

### KINDNESS.

66. He who is devoid of kindness is devoid of (all) good.

### KNOWLEDGE.

67. Whoso walks in the path seeking knowledge therein, God will thereby make easy to him the path of paradise.

68. Whoso goes forth in search of knowledge, engages himself in the cause of God until he returns (home).

69. The word of science is a stray (thing) of the wise, so wherever he may find it, it is his by right.

### LABOUR.

70. That one of you take his rope and go to the hill and bring a bundle of wood upon his back and sell it, and that thereby God guard his person, is better for him than that he should beg of men, whether they give him or not.

71. Never has any one eaten a better thing than what he eats of the work of his hand.

72. The Mumin dies with his sweat on the brow.

### LIBERALITY.

73. The upper hand is better than the lower hand; the upper hand bestows, and the lower begs.

### LIFE.

74. Let none of you long for death because of a (certain) injury which has befallen him; and if he must needs do (it), let him say: 'O God! let me live so long as life is better for me, and let me die when death is better for me'

75. A man shall be asked concerning five (things) on the day of resurrection: concerning his life, how he spent it; concerning his youth, how he grew old; concerning his wealth, whence he acquired it and in what (way) he spent it; and what was it that he did with the knowledge that he had.

### LOVE.

76. I asked the Prophet about the best (part of) faith. He said: 'That thou love for God, and hate for God, and make thy tongue act in mentioning God, and that thou love for men what thou lovest for thyself, and hate for them what thou hatest for thyself.'

77. (All) creation is the family of God, and the most beloved of (all) creation to God is he who does good to his family.

78. By Him, in whose hand my soul is! ye shall by no means enter paradise until ye believe, and ye shall by no means believe until ye love one another.

79. Thou wilt see nothing conducive of love like marriage.

80. I offered a proposal of marriage to a woman, whereupon the Prophet said to me: 'Hast thou seen her?' I said: 'No'. The Prophet said: 'Then see her, for it will be most conducive to love among yourselves.'

81. The likeness of the Mumin in love, mercy, and sympathy to one another, is as the likeness of the body: when a part thereof has a complaint, the whole body responds to it by keeping awake the whole night, and with hot fever.

### LYING.

82. It is a grievous act of perfidy that thou speak something new to thy brother which he may believe although thou dost speak a lie.

83. Woe to him who tells something new, and tells lies, so that he may thereby make (his) people laugh! woe to him! woe to him!

### MANNERS.

84. 'O Prophet of God! what is the best thing which a man is given?' 'Good manners,' said the Prophet.

85. The Prophet used to say: 'O God! Thou hast made my creation good; make also my manners good!'

86. Let none of you make another who is sitting, stand, to sit in his place: but make room for all, God will make room for you.

87. When there are three men, let not two engage in a private discourse without the third, for that may grieve him.

88. Verily, the Mumin reaches, by his good manners, to the degree (of excellence) of the man who stands up praying all night and fasts all day long.

89. The most perfect of Mumins, in point of faith, is he who is the best among them in manners, and the best among them to his womenfolk.

### MERCY.

90. 'Pray to God against the idolaters,' it was said to the Prophet, 'and curse them.' 'I have only been sent as a mercy, and have not been sent to curse,' was the Prophet's reply.

91. Mercy is an offshoot of the Merciful (God): whoso then shall come up to it, shall come up to God; and whoso shall cut himself off from it, God will cut him off (from himself).

92. He is not of us who is not merciful to our younger people, nor honours the old among us.

### MISCHIEF-MAKING.

93. Whoso is hurtful to others, God will be hurtful to him for it, and whoso is troublesome to others, God will put him into trouble for it.

94. Shall I tell you about the best among you and the worst among you? The best among you is he from whom good is expected and from whose evil (men) are secure; and the worst of you is he from whom good is not expected and from whose evil (men) are not secure.

### MISERLINESS.

95. He whom God has given wealth, and who pays not its zakat,* his wealth shall be made, on the day of resurrection into a bald-headed serpent having two fangs: it shall be put upon him as a collar on the day of resurrection; then will it seize his two projecting parts of the nether jaw and say: 'I am thy treasure.'

96. There are two qualities which do not occur together in a Mumin—miserliness and bad disposition.

### MODERATION.

97. Eat and give alms and clothe yourselves without being extravagant or vain.

98. I fell ill at the Farewell Pilgrimage, and the Prophet came to visit me. I said: 'O Prophet

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*Zakat = "Purification" of wealth, *i.e.*, charity

of God! I am suffering severely from the effects of illness, and thou dost see, and I have substance which I have none to inherit except my only daughter. Shall I give two-thirds of my substance in alms?' The Prophet said, 'No.' I said, 'Then one-half?' The Prophet said, 'No.' I said, 'Then one-third?' The Prophet said, 'Yes, one-third; and one-third is (also) much; verily it is better that thou leave thy heirs rich than that thou leave them needy to beg of men; and thou shalt not expend anything seeking thereby the pleasure of God, but thou shalt (also) be rewarded for it, even what thou shalt put into the mouth of thy wife.'

### MODESTY.

99. Every religion has a distinctive virtue, and the distinctive virtue of Islam is modesty.

100. There is no shamelessness in a thing but makes it hateful; and there is no modesty in a thing but adorns it.

101. Verily, modesty and faith are related to each other; when one of them is taken away, the other also is taken away.

### MUMIN.

102. A Mumin does not calumniate, nor curse, nor is he a doer of filthy actions, nor is he an impudent fellow.

103. A Muslim is he from whose tongue and hands the Muslims are safe; and a Mumin is he in whom mankind have an asylum for their blood and their wealth.

### NEIGHBOURS.

104. The best of companions, in the sight of God, is he who is best among them to his companions;

and the best of neighbours, in the sight of God, is the best among them to his neighbours.

105. He is not a Mumin who eats his fill while his neighbour lies hungry by his side.

106. 'By God! he believes not,' the Prophet repeated thrice. 'And he believes not?' it was asked. He said, 'He whose neighbours are not secure from the calamities (inflicted by him).'

107. A man said, 'O Prophet of God! how am I to know when I do (a thing) whether it be good or evil?' The Prophet said, 'When thou dost hear' thy neighbours say, 'Thou hast done good; thou hast done good,' and when thou dost hear them say: 'Thou hast done evil, thou hast done evil.'

108. Send presents to one another, for verily presents take away the grudge of the heart; and let no neighbour despise the present of his neighbour, be it ever so little.

### OATHS.

109. Whoso takes an enforced oath falsely, let him find his seat in the fire (of hell).

110. Whoso takes an oath (for something), and then sees good otherwise, let him make his oath void, and do that which is better.

111. The Prophet heard Umar swearing by his father, and said: 'Verily God forbids you to swear by your forefathers; and whoso would swear, let him swear by God the Most High, or keep quiet.'

### OBLIGATIONS.

112. The Prophet said, 'O Abdullah! I have been told that thou dost fast (all) day and standest up to pray (all) night.' I said, 'Yes, O Prophet of God!' He said, 'Then do not do (like that). Keep

fast and eat also, stand up (to pray at night), and sleep also, for verily there is a duty on thee to thy body, and verily there is a duty on thee to thine eyes, and verily, there is a duty on thee to thy people, and verily there is a duty on thee to thy visitors; and nobody has kept fast who fasted always; (a fast of) three days in every month is (equal to) constant fasting; so, fast three days in every month.'

### OPPORTUNITIES.

113. Seize the five opportunities before the five (calamities): 'Thy youth before the weakness from old age; thy health before thy sickness; thy riches before the poverty; thy leisure before thy business; thy life before thy deaih.'

### ORPHANS.

114. 'Whoso receives an orphan hospitably, entertaining him with his food and his drink, God will certainly give him Paradise unless he has committed a sin which is not pardonable; and whoso brings up three daughters or like them three sisters, and gives them a liberal education, and is merciful to them, so that God makes them independent, God will certainly give him Paradise.' A man said, 'O Prophet of God! and what if they are two?' The Prophet said: 'Although they be two or even one.'

### PARENTS.

115. The pleasure of God is in the pleasure of the parent and the displeasure of God is in the displeasure of the parent.

116. A man came and said, 'O Prophet of God! I desire to do battle (for the cause of God, and I have come to consult thee.' The Prophet said, 'Is

thy mother (living)?' The man said 'Yes.' The Prophet said, 'Then attend upon her, for, verily, Paradise is near her feet.'

#### THE POOR.

117. He who strives for the (well-being of) poor widows and the poor, is like him who strives in the cause of God, or like him who fasts all day and stands up to pray all night.

#### PRESENTS.

118. Take each other by the hand: all grudges shall go off from you; and make presents to each other: this will increase love among you, and will take away the deepest hatred.

#### PRIDE.

119. Whoever has pride in his heart, of the weight of an atom, shall not enter Paradise. A man said, 'But if one like to have good clothes and good shoes?' The Prophet said, 'God is beautiful, and loves beauty. Pride is rejecting the truth, and despising men.'

#### PRIVACY.

120. Whoso looks into the letter of his brother without his permission, he only looks into the fire (of hell into which he shall be thrown).

#### PURITY.

121. God does not accept a prayer without purity, a *sadaqah* (charity) out of embezzled money.

#### PURITY OF HEART.

122. O God! purify my heart from (all) hypocrisy, and my work from (all) show, and my tongue from (all) falsehood, and my eyes from all deception; for verily Thou knowest the deceitful of eyes and what (men's) breasts do hide.

### QUARRELLING.

123. The most hateful of men in the sight of God is the most contentious, quarrelsome fellow.

### RIGHTEOUSNESS.

124. A man said, 'O Prophet of God! tell me about righteousness.' The Prophet said, '(Righteousness) is that thou serve God even as thou seest Him; and if thou see Him not, yet verily does He see thee.'

### SALUTATION.

125. It is not lawful for a Muslim to break with his brother for more than three nights, turning aside from each other when they meet; and the better of the two is he who first begins the salutation.

126. A Muslim has a four-fold duty towards a Muslim: to return his salutation, to visit him while sick, to follow his bier and to respond to his call.

127. A man must salute his wife and children on entering his house.

128. The rider shall salute the man who walks; the man who walks shall salute the man who is sitting, and the smaller party shall salute the larger party.

129. When ye go into (your) houses, salute the people thereof, and when ye go out, take leave of the people thereof by a salutation.

### SERVANT.

130. Your servants are your brothers and your stewards: God has placed them under your hands; whoso then has a brother under his hand, let him feed him out of what he eats himself, and let him clothe him out of what he clothes himself and compel them not to do a work which will overpower

them, and if ye do compel them (to any such work), then assist them in doing the same.

131. When any of your servants comes to one of you with food, if he does not make him sit to dine with him, let him at least give him a mouthful or two thereof; (for verily) he has stood by its heat and its management.

### SLANDERING.

132. A faithful believer is not a slanderer, or a shamelesrs, impudent talker.

133. The best of God's servants are those who, when seen, remind of God and the worst of God's servants are those who walk about with slander, dividing friends, and seeking to put good men into trouble.

### STEADFASTNESS.

134. Whoso will (try to) remain abstemious, God will keep him abstemious, and whoso will (try to) keep himself independent, God will keep him independent; and whoso will (try to) be steadfast, God will keep him steadfast, and no one is granted a better thing than that.

### SUICIDE.

135. Whoso shall throw himself from (the top of) a hill and kill himself, shall be in the fire of hell, for ever and evermore: and whoso shall take poison and kill himself, shall be in the fire of hell, for ever and evermore; and whoso shall kill himself with iron, shall be in the fire of hell, for ever and evermore.

### SUSPICION.

136. Beware of suspicion; for, verily, nothing is more false than suspicion; and be not inquisitive,

nor overhear anything, nor dispute anything with another, nor envy one another, nor hate one another, nor leave one another in the lurch : and be ye all servants of God and brothers to one another, like as God has commanded you.

### TONGUE.

137. A man said, 'O Prophet of God! such-and-such a woman is reputed for her frequent prayers and fastings and alms-givings, but she offends her neighbours by her tongue.' The Prophet said, 'She will be in the fire (of hell). The man said, 'Such-and-such a woman is reputed less for her fastings and alms-givings and prayers, and she gives but little in charity, but she does not offend her neighbours by her tongue.' The Prophet said, 'She will be in Paradise.'

138. When the son of Man enters on the morning of a day, verily his whole body stretches out (as it were its hands) to beg of the tongue, saying: 'Fear God Almighty in respect of ourselves, for verily we are with thee: if thou goest straight on, we shall also go straight, and if thou goest crooked, we shall also go crooked.'

Verily, many a speech is enchantment; and verily, many a poetry is sound sense.

### TRUST.

139. He has (really) no faith who fulfils not his trust, and he has (really) no religion who fulfils not his promise.

140. Take care! each of you is a governor, and each of you shall be asked concerning his subjects: a leader is governor over (his) people, and he shall be asked concerning his subjects; and a man is

governor over the people of his house, and he shall be asked concerning his subjects; and a woman is governess over the house of her husband, and over his children, and she shall be asked concerning them; and the slave of a man is governor over the substance of his master, and he shall be asked concerning it. Take care, then, each of you is governor, and each of you shall be asked concerning his subjects.

141. Restore the trusts to those who trust thee, and deal not falsely with him who deals falsely with thee.

### TRUTH.

142. Verily, truth is goodness, and goodness leads to Paradise; and verily, lying is wickedness, and wickedness leads to the fire (of hell).

### USURY.

143. The Prophet cursed the taker of usury and the giver of it, and the writer of it, and the witness to it, and said they were all equal.

### VICES.

144. Remember the virtues of your dead ones, and withhold yourselves from their vices.

### VIOLENCE.

145. Faith is a restraint against all violence; let no Mumin commit violence.

### VISITING THE SICK.

146. Feed the hungry, visit the sick, and free the captive.

147. When ye go in to the sick to (visit him), cheer him up in his distress; for verily that would not avert anything but would improve his spirits.

### VOWS.

148. Verily, vows do neither accelerate a thing nor keep it back.

149. There is no vow in sinful things.

150. There is no fulfilling a vow in which there is sin.

### WARFARE.

151. War is deceit.

152. Of all men, the people who have faith abstain most from killing.

153. In one of the battles of the Prophet, a woman was found killed; whereupon the Prophet forbade the killing of women and children.

154. The Prophet of God forbade plundering and mutilation.

### THE WEAK.

155. Fear the prayer of the wronged, for, verily, there is no veil between him and God.

### WEALTH.

156. There is no harm in riches, for him who fears God (in what he does); and for him who works piety, health is better than riches, and cheerfulness of disposition is better than pleasures.

The Prophet said: 'Which of you loves his heir's wealth better than his own?' His disciples said: 'O Prophet of God! there is none of us whose own wealth is not dearer to him than his heir's.' The Prophet said, 'His wealth is what is gone before him, and what remains behind is the wealth of his heirs.'

157. The servant (of God) says: 'My wealth! my wealth!' but verily only three things are his out of (all) his wealth: what he has eaten and used

up, or worn and worne out, or given away and acquired (as a merit); and what is besides these shall be gone, and he shall leave it for (other) people.

158. Verily, this accidental good is a treasure, and for this treasure there are keys. Happy the servant (of God) whom He has made a key to good, a bolt to evil.

WICKEDNESS.

159. Verily, Satan flows in man even as blood.

WIFE.

160. 'He is indeed a poor man who has no wife,' said the Prophet. 'What although he has plenty of wealth?' it was asked of him. The Prophet said, 'And though he has plenty of wealth. And poor indeed is the woman who has no (help)-mate, although she be ever so rich!'

161. The best of you is he who is the best among you to his wife.

162. Should I not tell thee of the best treasure of man? (It is) a virtuous woman; when he looks upon her, she gladdens him; and when he tells her (anything), she obeys him; and when he is absent from her, she watches his (interests).

WRONG-DOING.

163. Help thy brother, the wrong-doer and the wronged,' said the Prophet. 'I will help him,' said one, 'when he is wronged; but how can I help him when he is doing wrong?' 'Hinder him from doing wrong,' said the Prophet, 'and verily that is helping him.'

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